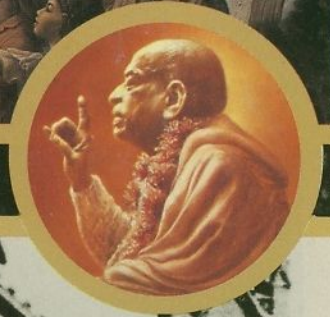


GODHEAD IS LIGHT. NESCIENCE IS DARKNESS. WHERE THERE IS GODHEAD THERE IS NO NESCIENCE.

BACK TO GODHEAD

JULY / AUGUST 1991 • \$4.00 / £3.00



**THE
HARE KRSNA
MOVEMENT:**

25

**YEARS IN
PICTURES**





“Kṛṣṇa and Rādhārāṇī with the Eight Principal Gopīs”

An oil painting by Śaradiyā Devī Dāsī

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

Founded 1944 • Vol. 25, No. 4 • July / August 1991

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The Spiritual Master: How to Find Him, How to Honor Him, How to Follow Him 6

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Indradyumna Swami leads a cautious party of devotees into a tropical wilderness of remote villages and “horrible stories.” A Kṛṣṇa conscious adventure, with photos.



COVER: In the summer of 1966, Śrīla Prabhupāda brought the chanting of Hare Kṛṣṇa to the streets of America. Here Śrīla Prabhupāda lectures in Tompkins Square Park, New York City, during his first outdoor program with his new disciples. (See photo article starting page 32.)

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BACK TO GODHEAD



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PRONUNCIATION We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and held twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **ḥ** like the **ch** in **chair**. Pronounce consonants like **ch**, **jh**, and **dh** as in **staunch-heart**, **hedge-hog**, and **red-hot**. Pronounce **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

SPIRITUAL NAMES Members of the International Society for Krishna Consciousness receive names of Lord Kṛṣṇa or His great devotees, combined with Dāsa (Dāsī for women), meaning "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

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Statement Of Purposes

Back to Godhead, the magazine of the Hare Kṛṣṇa movement, is a cultural presentation to respiritualize human society. It aims at achieving the following purposes:

1. To help all people distinguish more clearly between reality and illusion, spirit and matter, the eternal and the temporary.
2. To present Kṛṣṇa consciousness as taught in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.
3. To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.
4. To offer guidance in the techniques of spiritual life.
5. To expose the faults of materialism.
6. To promote a balanced, natural way of life, informed by spiritual values.
7. To increase spiritual fellowship among all living beings, in relationship with Lord Śrī Kṛṣṇa.
8. To perpetuate and spread the Vedic culture.
9. To celebrate the chanting of the holy names of God through the *saṅkīrtana* movement of Lord Śrī Caitanya Mahāprabhu.

FROM THE EDITOR

Sudden Departures

WITH THE UNTIMELY DEMISE of Rajiv Gandhi, we bid farewell, it seems, not only to a man but to a dynasty. The family that with only short intermissions has governed India since its modern political debut has abruptly, violently been blown off the Indian stage.

The scene for Mr. Gandhi's violent departure was Sriperumbudur, a village in the South Indian state of Tamil Nadu. It was here that nearly ten centuries earlier another Indian leader had appeared—Śrī Rāmānujācārya, the great philosopher and teacher.

Rāmānuja had taught that, in the oneness of all existence, each being is distinct in its eternal individuality. Each individual is an integral part of the supreme individual, Lord Viṣṇu, or Kṛṣṇa.

By forgetting our relationship with Viṣṇu, taught Rāmānuja, we tiny individuals are caught in the endless, turbulent, sometimes violent complexities of the material world, in the workings of a constant cycle of *samsāra*—birth and rebirth.

But by devotion to Lord Viṣṇu, Rāmānuja said, we can break free from that cycle and enter into Lord Viṣṇu's eternal realm, to associate with Him in bliss and knowledge. As the *Bhagavad-gītā* confirms, this perfection is attained by one who remembers the Lord at the point of death.

Of course, the individual who for a while was Rajiv Gandhi went to Sriperumbudur not to meditate upon Lord Viṣṇu or study the teachings of Rāmānuja but to campaign for his former post as Prime Minister. But now he has lost everything, and we do not know where he has gone.

Gone too are more than 130,000

people who used to live, until May, in Bangladesh. They, it seems, had less to lose, yet they too, literally with the force of a typhoon, have suddenly been blown from the stage. And, again, where they have gone is unknown.

Even back in the security of the West, every now and then the post office returns as a "nixie" the mail we've sent to a subscriber in New York, California, or Iowa and checkmarks it with an explanation: "Deceased."

Because death may come at any moment, it is urgent for us to understand the nature of Kṛṣṇa's birth and pastimes. When Kṛṣṇa comes to this material world or departs it, He does so not as an ordinary man, forced by the laws of nature, but as the Supreme Personality of Godhead. And as stated in *Bhagavad-gītā*, one who understands the transcendent nature of Kṛṣṇa's birth and pastimes leaves behind the cycle of birth and death and attains to Kṛṣṇa's abode in immortality.

It is to enable us to reach Lord Kṛṣṇa that Śrīla Prabhupāda came to the West and started ISKCON, the International Society for Krishna Consciousness, twenty-five years ago.

Since then, prime ministers and peasants have come and gone. Yet ISKCON, perhaps to the surprise of many, has endured. And Kṛṣṇa consciousness, which at first may have seemed a fad, is coming to be recognized as the perennial philosophy taught by such self-realized devotional teachers as Rāmānuja.

Time moves on, leaving persons and dynasties and history in its wake. But Kṛṣṇa is Time Himself, and Kṛṣṇa consciousness goes on and on and on.

—Jayādvaita Swami

LETTERS

Spiritually Enlivened

I always feel enlivened after reading BTG. It renews my enthusiasm for attaining a spiritual base for my life.

Stetan Sondej
Chippendale, Australia

Deeper Insight

The feature on Baladeva Vidyabhūšana gave a deeper spiritual insight into the Gaudiya Vaisnava movement.

M. Vinayak
Singapore

Subscribing to Learn

Even though I have not accepted everything you preach, I admire your devotion to God so much that I subscribe to BTG to learn how to incorporate Kṛṣṇa consciousness into my life as best I can.

Dennis M. Donlon
Brooklyn, New York

Show the Work

I was crushingly disappointed by the photo with Suresvara Dasa's great ox power article. The photo of the devotee lounging with the calf is exactly in the wrong mood. I'm probably wrong, but he doesn't even look like he takes care of the animals. Where are his barn boots? Where are his blue jeans?

I think we need to guard against conveying a mood of enjoyment and leisure, of retiring to the peaceful country with the cows.

The struggle—against seemingly insurmountable odds—to work the oxen and establish Prabhupada's varṇāśrama social system is one of the most tremendous battles in all ISKCON.

Arjuna's fighting mood is much more in line with what we should be trying to convey. Then we will attract energetic, resourceful devotees to this service—not those who are simply looking to retire from the stress of modern civilization.

It's a desperate, urgent situation. It would be good to have more photos

that convey the excitement and challenge of the *work* involved.

Hare Kṛṣṇa Dāsi
Brunswick, Maine

Controversies

Although our Society is still confronted with various opinions regarding the application of the philosophy in many areas, I feel that Back to Godhead is not the place to openly bandy these controversies about.

Bhakti Rasa Dāsa
Christchurch, New Zealand

I cannot urge you strongly enough to continue the "ISKCON Community Discussion" forum. For those like me who've been around some time, it's especially interesting to be allowed to hear some of the more intimate thoughts of devotees, especially on issues of vital concern to the renewal and growth of ISKCON. Aside from this, it provides an absolutely essential candid look at the devotees and ISKCON for those "just browsing" or those even more removed.

There are so many issues which need to be addressed with respectful, healthy dialogue, and sharing some of this with *all* readers of BTG (from old friends to newcomers) provides a sense of openness and honesty that far surpasses the ecumenical silence so typical of organizations undergoing growth and change.

I find the new BTG so much more stimulating, provocative, open, honest and satisfying that I fully honor your efforts.

Wade A. Ryan
Fullerton, California

Put Kṛṣṇa on the Cover

I have not at all liked the covers of the Back to Godhead issues I have recently received. On the reverse of each of the covers is an extraordinarily beautiful picture of Sri Kṛṣṇa and Radharani which should appear in all of their fragile and delicate beauty *on*

the cover, not hidden away on the reverse side.

One looks to the Back to Godhead for spiritual inspiration, and these pictures of Kṛṣṇa are truly inspiring. Why should the cover of the beautiful Back to Godhead magazine not in itself be beautiful?

Nancy Maria DiBlasi
New York, New York

Pictures for Home Altars

Would it be possible for you to print color pictures of each of our four acaryas [previous spiritual masters] so that all four could be cut out and separately used to frame for our home altars or elsewhere? These pictures are not easy to come by; at least no one has been able to help me find them for four years now.

Bhaktin Karen
Nevada City, California

For a set of four full-color glossy photos, 5 inches by 7, write or call: The Bhaktivedanta Archives, P.O. Box 34453, Los Angeles, CA 90034. Phone: (213) 559-2143. The photos are \$5 each, plus shipping.

Healing

Honestly, I had not been a regular BTG reader for many years because of the support of the "erroneous zonal guru system" mentioned in "An Apology." It was so healing to read an official acknowledgment that my own perceptions and realizations about those years of ISKCON were accurate and my feelings validated. Thank you from the bottom of my heart.

Nikuṅjavāsiṇī Devī Dāsi
Alachua, Florida

Flourishing

Is ISKCON disintegrating? Personally I see BTG as the voice of the movement and see the magazine's continued growth to be a sign that all is indeed well. Judging from the new format, I would say that in fact the

movement is flourishing and becoming more mature. The devotees are emerging as intelligent and rational people in a world of dogma and hypocrisy.

Janakarāja Dāsa
Watford, England

Pearl Deplores Swine

I have always known that the “Hare Krishnas” were a bunch of sexist pigs and have never supported you although I do what I can to support and encourage most yoga groups.

I subscribed to your magazine hoping you had changed or would at least have the common courtesy to keep your sexist views quiet. Instead you blatantly publicize them.

People like you give yoga, religion and spirituality a bad reputation. I am ashamed to be even remotely associated with you.

I would appreciate it if you would refund my money.

Starr Allen
Huntington Station, New York

On the Right Track

I am 29 years old. Twelve years ago my father invited me to a Krsna consciousness Sunday feast at the San Diego temple to celebrate my high school graduation. Fearing that ISKCON could be a false religion that uses mind control, I accepted his invitation reluctantly.

1990 was the year I finally decided to more seriously investigate Krsna consciousness, and I decided that rereading Prabhupada’s biography would be a good idea.

What I learned was that the devotees who obey the regulative principles, avoid sinful activities and follow the instructions to chant Hare Krsna would be successful and worthy to follow. (If they didn’t follow, I would be foolish to do service for them.)

The new BTG proves to me beyond a doubt that the ISKCON I know today is once again on the

right track. All glory to the assembled devotees!

Bryce Barr
San Diego, California

A Big and United Family

I would like to thank you for the wonderful new long-awaited Back to Godhead magazine. My husband and I (as well as the many other devotees we have discussed BTG with) have relished its many interesting and enlivening articles. Personally I’ve found it has given me a reassured sense of ISKCON as a big and united family—something I’ve found a little lacking lately, even if only in my own perception.

Tulasī Mālā Devī Dāsī
Murwillumbah, Australia

A Most Welcome Critique

I’ve read the magazine from cover to cover, and I cannot be more positive in my impressions. Aside from the dearth of those beautiful colored photographs I enjoyed (money money money) I think you’ve improved the magazine in very substantial ways. I like the new format with so many articles by individual devotees dealing with so many different topics. The spiritual content is certainly there—but there’s a much more down-to-earth quality about the reporting, which I think will have greater appeal.

Some of the writing is really terrific. I especially enjoyed

Ravindra’s article—he expresses himself beautifully—and, of course, Satsvarupa is no slouch either. I get the feeling there’s a more open, honest approach in the magazine—a sincere desire to reach your readers by laying it all out on the table, so to speak. I hope you get equally positive responses from others as well.

Gloria Shapiro
Tamarac, Florida

Mrs. Shapiro is the Editor's mother. ☼

We welcome your letters. Send correspondence to The Editors, Back to Godhead, P.O. Box 90946, San Diego, CA 92169, USA.

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THE SPIRITUAL

How to Find Him . . . How to Hon

*From the Vyāsa-pūjā addresses
of His Divine Grace*

*A.C. Bhaktivedanta Swami Prabhupāda,
Founder-Ācārya
of the International Society for
Krishna Consciousness*



Garlanded with roses and gar-
denias, surrounded by devot-
ed followers, Śrīla Prabhupāda sits upon a magnificent throne. Disciple after disciple prostrates himself on the ground at Śrīla Prabhupāda's feet. The disciples praise him. Śrīla Prabhupāda sits gravely and says nothing. Finally he begins to speak.

"Vyāsa-pūjā," he says, "means that one day in a year, on the birthday of the spiritual master, he is offered respect." Why? "Because he is the representative of Vyāsa [here Śrīla Prabhupāda refers to the ancient compiler of the Vedic wisdom] and is delivering without any change the same knowledge which has come down by disciplic succession."¹

Śrīla Prabhupāda's birthday comes the day after Janmāṣṭamī, the appearance festival of Lord Kṛṣṇa. These days fall at the beginning of September this year.

Here we select from what Śrīla Prabhupāda said about the meaning of

the Vyāsa-pūjā ceremony. Let us listen as he continues to speak.

The Original Guru

"Vyāsa is the original *guru* because from his literature we understand spiritual knowledge. All these literatures, whatever we have produced, are originally from Vyāsadeva."²

"This *āsana* [throne] where they have seated me is called the *vyāsāsana*. The *guru* is the representative of Vyāsadeva. . . . So anyone who represents the great *ācārya* [spiritual master] Vyāsadeva is allowed to sit on the *vyāsāsana*."

Disciplic Succession

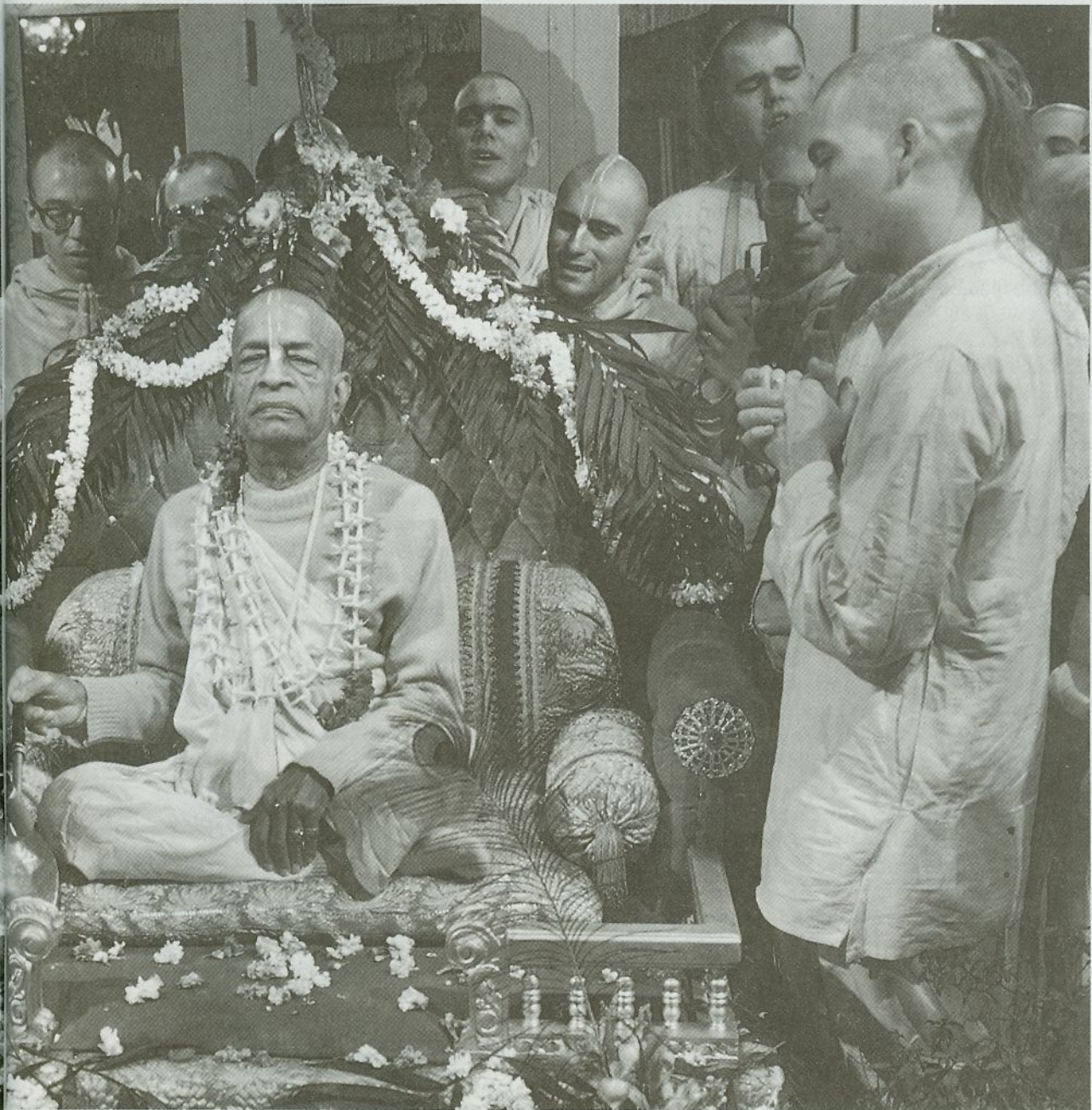
As an orthodox representative of an ancient tradition, Śrīla Prabhupāda follows the system of Vyāsa-pūjā out of respect for the practices and philosophy of that tradition.

"This Vyāsa-pūjā ceremony," he says,



MASTER

or Him . . . How to Follow Him



*His Divine
Grace A. C.
Bhaktivedanta
Swami
Prabhupāda
in Los Angeles,
1975.*

**“If anyone wants to understand Kṛṣṇa
by jumping over the spiritual master, then immediately
he becomes bogus. Nobody can understand Kṛṣṇa
without going through His most confidential servant.”**

• • •

“means to offer our thanks to the Supreme Personality of Godhead, because He is the original *guru*. We receive this message through the *paramparā* system: from Kṛṣṇa to Brahmā, Brahmā to Nārada, Nārada to Vyāsadeva . . .”

Śrīla Prabhupāda continues to name the illustrious teachers in the *paramparā*, the disciplic chain: “Mādhavendra Purī, then Īśvara Purī, then Caitanya Mahāprabhu, then the six Gosvāmīs, then others—Bhaktivinoda Ṭhākura, Jagannātha dāsa Bābājī, Gaura Kīśora dāsa Bābājī, Bhaktisiddhānta Sarasvatī . . .” It is in this *paramparā*, Śrīla Prabhupāda says, that he himself comes next.

“So we come to Kṛṣṇa conscious understanding through this long *paramparā*. Similarly, in the Vyāsa-pūjā ceremony, whatever respect, honor, and presentations you give go to Kṛṣṇa through that *paramparā* system.”⁴

The Lord’s Viceroy

“The spiritual master,” Śrīla Prabhupāda explains, “receives all honor, all contributions, on behalf of the Supreme Personality of Godhead, not for himself. For example, in our country when there was British rule there was a viceroy, a king’s representative. So naturally when the viceroy used to go to some meeting, many people used to present valuable jewels just to honor him. But the law was that the viceroy could not touch a single jewel or contribution. It was going to the royal treasury. On behalf of the king the viceroy could accept all contributions, but they went to the king.

“Similarly, on Vyāsa-pūjā day whatever honor, contributions, and feelings are being offered to the spiritual master go to Kṛṣṇa. As we have received the knowledge from upwards, this respect goes upwards.”⁵

“Don’t jump over to God, crossing the spiritual master. Then it will be a failure. You must go through the spiritual master. We are observing the Vyāsa-pūjā ceremony, the birth anniversary of our Guru Mahārāja [spiritual master]. Why? We cannot understand Kṛṣṇa without a spiritual master.

“If anyone wants to understand Kṛṣṇa by jumping over the spiritual master, then immediately he becomes bogus. Nobody can understand Kṛṣṇa without going through His most confidential servant.

“If you think that you have become very learned and very advanced and can now avoid the spiritual master and understand Kṛṣṇa, that is bogus. . . . We should always pray, *yasya prasādād bhagavat-prasādaḥ*: only by the grace of the spiritual master can we achieve the grace or mercy of Kṛṣṇa. This is the meaning of Vyāsa-pūjā.”⁶

A Revolutionary Practice

Śrīla Prabhupāda is very much aware that some people may misconstrue the Vyāsa-pūjā ceremony.

“Of course,” he says, “those who are my students know what is this ceremony. . . . But an outsider may ask, ‘Why is a person being worshiped like God?’ There may be some doubt.”⁷

“Now I must explain my position, because in these days a person’s being worshiped as a most exalted personality is something revolutionary.”⁸

“It is not that I am training my disciples to worship me—man worship—or that I’m getting some honor from them for nothing. No. It is not that. Whatever honor, whatever respect, whatever presentation you are giving to your spiritual master, it will go to Kṛṣṇa by the *paramparā* system.”⁹

“An outsider may think, ‘This man is

being flattered, and he is hearing his own eulogy.’ But this is not the fact. The disciples are receiving the message sincerely, and they are expressing their feeling. So that feeling is going to the Supreme Personality of Godhead. And as the message has come through the channel of disciplic succession, all these praises will also reach Kṛṣṇa through that disciplic succession.”¹⁰

“If you offer prayers to the *ācārya*, then Kṛṣṇa, the Supreme Personality of Godhead, is pleased. To please Him you have to please His representative. ‘If you love me, love my dog.’ And in the *Bhagavad-gītā* it is said, *ācāryopāsanaḥ*: we have to worship the *ācārya*.”¹¹

“Kṛṣṇa says, *ācāryam māṁ vijānīyaṁ*: ‘You accept the *ācārya* as Myself.’ Why? I see that he is a man. His sons call him father, he looks like a man, so why should he be as good as God?

“Because he speaks as God speaks, that’s all. . . . He says as the Supreme Personality of Godhead says; therefore he is *guru*. Even though you see that he is materially born, that his behavior is like that of other men, he says the same truth spoken in the *Vedas* or by the Personality of Godhead; therefore he is *guru*. He does not make any whimsical change; therefore he is *guru*. That is the definition. It is very simple.”¹²

The Humility Of the Pure Devotee

Śrīla Prabhupāda explains that he himself is but a servant of his spiritual master. “Of course, my students offer me so much respect, but all these respects are due to my spiritual master.

“I am nothing. I am just like a peon. When a peon delivers a letter, he is not responsible for what is written in that
(please turn to page 53)



Janmāṣṭamī In Czechoslovakia

by Satsvarūpa Dāsa Goswami

THE DAY BEFORE JANMĀṢṬAMĪ,
Lord Kṛṣṇa's Appearance Day.

We've come to the "farm." It's a run-down group of buildings, some with roofs entirely uncovered. Turiya Dāsa said the Communists confiscated it forty years ago and put the farmers in jail, although their only crime was that they were prosperous.

The devotees moved in a month ago. They're building a temple room. They greeted us with a *kīrtana*, men and boys bare-chested in the August heat. They expected us to stay in our van, and so we will, although it's crowded and not ready for living in.

A devotee here tells me the Czech people are used to following their leaders and if they have to perform austerities, even going without food, they are practiced at it.

"Why did you come to a place like this for Janmāṣṭamī," he asks me, "instead of going to a gala festival in a big temple?"

"I like to do something different."

"Well, you've come to the right place. Get ready for simple life."

* * *

Janmāṣṭamī day

They just held a wonderful initiation ceremony outdoors for Bhakta Tomas Kobes (of the Czech BBT, the Bhaktivedanta Book Trust). Now he's Tattva-darśī Dāsa. I was told not to be demanding about the ingredients for the sacrifice, or *yajña*, but just to accept whatever they could offer. So they had oil instead of ghee, and no coconut or banana leaves. And we were lucky to have bananas. But there was plenty of *bhakti*, devotion.

The guests and devotees, about fifty in all, sat on simple cloths. The brass Gaura-Nitāi Deities and the

altar from the temple room were brought out. Turiya Prabhu translated my lecture, and everyone listened with attention. How sweet they are, these mild, fair-skinned devotees.

I felt satisfied to be home on this farm, in the world of ISKCON. I imagined the sun moving across the planet, and Janmāṣṭamī festivals occurring at different hours. Surely our festival was noteworthy, although we didn't have ten thousand guests and large Rādhā-Kṛṣṇa Deities. Just an outdoor *yajña* with oil instead of ghee. By the time the *yajña* was over, it was almost dark, so we brought the Deities inside. We walked down the dusty path into the old house and put Their Lordships on the simple altar. Then we danced with *kīrtana*. Three more hours until midnight.

* * *

I was asked to give a lecture about the appearance of Lord Kṛṣṇa. Afterwards, I asked for questions, and an elderly lady raised her hand. Since almost all the devotees here speak only Czech, I was surprised when she began to speak in English.

"Satsvarūpa Goswami," she said, "could you tell something about Prabhupāda, because you knew him very well?"

I started out by remembering Janmāṣṭamī 1966 in the storefront.

"The room we are in now reminds me of that storefront," I said. "It was about the same size. 1966 was the first year Prabhupāda observed Janmāṣṭamī in America. He asked the devotees to stay all day in the storefront and fast, but his request seemed difficult. Some of us expressed doubt we could do it, so Swamiji said, 'If you get hungry or weak in the afternoon,

you can take some fruit from my refrigerator.' When he said that, it gave us some hope, because it seemed almost impossible that a living being could go all day without eating.

"Fasting was one problem, and another was what to do all day. How to control the mind? When Prabhupāda stayed with us in the storefront, reading from his *Bhagavad-gītā* manuscript, it was very enjoyable. But whenever he left us alone, our consciousness and conversation dropped way down. We began to complain, 'I don't think I can do this. How does he expect us to stay like this all day? This is like being in prison—you can't even leave the temple.'

"Even while Prabhupāda was present, one of the disciples, later to be initiated as Jānakī Dāsī, said, 'Swamiji, I'm sorry but I have to leave. I have to go home and feed my cats.'

"Swamiji said, 'No, do not do it. Stay here and you can take care of them later.'

"Jānakī thought about it, but then said, 'I'm sorry. I have to go and take care of them.'

"The rest of us reluctantly surrendered and stayed there the whole day, which slowly turned into afternoon and night. We sat against the wall, drowsy and weak, trying to chant on our new red beads."

When I finished talking about the 1966 Janmāṣṭamī, one of the *brahmacāris* raised his hand. He had asked me several technical questions in lectures I had given the previous day. One of his questions was "How did Lord Śiva appear as one of the associates of Lord Caitanya?" Another was "Is it true that Lord Kṛṣṇa was not worshiped before His actual appearance, but that before His appearance He had always been

worshiped as the *śalagrāma-śila*?”

When he raised his hand again, I thought, “Oh, here we go again.” But the question was “In Czechoslovakia, we do not have Prabhupāda’s biography except for the one-volume edition. Could you tell us more about what it was like when Prabhupāda went to sing in the park in New York City? Did he bring a carpet? Were you there? What was it like?”

That was a nice setup.

I said, “Yes, there was a carpet. We had an old carpet someone had given us. We started out, about ten or twelve devotees along with Prabhupāda, and walked to the park. Once we got to the park, we were a little shy. I thought some of my old friends might come around and see me, and I was embarrassed. But when Prabhupāda began to sing the names of the previous spiritual masters, and then Hare Kṛṣṇa, we sat close to him.

“He was like a mother and a father. Just as little children stay close to their parents when afraid, we stayed

close to our spiritual parent. We sat with him on the rug, inside his world, which he had created within the ‘big’ world of Tompkins Square Park.”

I told the devotees how the Swami encouraged us to get up and dance in the park. Brahmānanda and Acyutānanda did it regularly. Once Prabhupāda looked at me and gestured that I should dance. At first I wasn’t sure he meant me, so I turned around and looked behind me. I looked at him again. Yes, he meant me.

* * *

Midnight

I am fortunate to be deep in the heart of Janmāṣṭamī at the Czech farm. It’s the same ecstasy available anywhere in ISKCON, and one should not miss out on it. You can find it in a big or a little temple. Simply follow the basic program: fast all day, fully engage in chanting and hearing or cooking or whatever, and then, having fasted and attended a day and night full of classes about Kṛṣṇa,

gather for a last couple of hours of *kīrtana* until midnight. Then open Lord Kṛṣṇa’s gifts, attend the *ārati*, and honor *prasādam*.

A special feature here is the simplicity and newness. The devotees know only two or three Hare Kṛṣṇa tunes, and if you try any others they’ll have trouble following. They don’t yet know the words to most songs. I was speaker and lead singer, and Madhu-maṅgala was the only drum player.

At one point I turned to Turiya and asked, “What should we do for the next hour, speak or chant?”

He replied, “It’s up to you. Whatever you want.”

I continued a *kīrtana* with a medium-slow beat, strong and steady like the 1966 *kīrtanas*, and the devotees stayed with me. We all surrendered to the Hare Kṛṣṇa *mantra*.

Satsvarūpa Dāsa Goswami is the author of more than two dozen books, including a six-volume biography of Śrīla Prabhupāda.



BHAKTI-YOGA IN THE HOME

“What’s for Supper, Mummy?”

by Rohiṇinandana Dāsa

SHOPPING FOR KṚṢṆA with your children can be a rich spiritual event, provided you have their cooperation and plenty of time. We had neither the last time our family trundled along the synthetic aisles. As I rushed about, one child wriggled in the supermarket trolley, and the other dawdled behind.

I thought of a time I had pecked into the Deity kitchen¹ at the temple. I remembered the calm concentration, soft meditational prayers, and neat *tilaka* of Kṛṣṇa’s cook as he scooped a steaming preparation into a silver bowl. In the temple they don’t use tinned, frozen, pre-cooked, or manufactured foods, and here I was, scurrying along narrow passages lined with the stuff. Irritated, my head beginning to ache, I was trying to

decipher long lists of words like “hydrolyzed protein,” “maltodextrin,” and “monosodium glutamate.”

In Europe, to make matters worse (or better, depending on your point of view), such words are interspersed with “E” numbers, which stand for stabilizers, emulsifiers, anti-oxidants, artificial colors, preservatives, and flavor enhancers. E321, for instance, means “butylated hydroxytolene,” and E341(a), “calcium tetrahydrogen diorthophosphate.”

Years ago I wasn’t concerned about these lists; if something looked vegetarian, it was OK for me. Now, because we’re offering our food to Kṛṣṇa, I worry about what exactly is on the lists. The other day I unwittingly bought a product containing E471, which sometimes has a vegetar-

ian source and sometimes doesn’t. My wife phoned the manufacturer. In this product the E471 came from lard.

What to do? I couldn’t return the offending item—by now it was past the “sell by” date—and I didn’t feel like throwing it away. So I fed it to the birds with their regular *prasādam* scraps and hoped they, or their guardian angel, would not be offended.

Back to the supermarket . . .

Somehow I ran the gauntlet of a pounding head, the distracted children, the mysterious ingredients, and the long queue at the cash register and made it to the lift up to the car park. I collapsed against the wall. A fellow shopper glanced with sympathy. “It’s a tough life,” I gasped. He agreed.

In the car home I again thought of the temple with its organic garden. I

thought of Lord Kṛṣṇa's home, Vṛndāvana, and all the wonderful preparations Kṛṣṇa's mother, Yaśodā, cooks for Him. And then I thought of all the things I'd just bought. Was *anything* really suitable to offer Kṛṣṇa?

All I could do was take solace in Kṛṣṇa's assertion in the *Bhagavad-gītā* that in this world every endeavor is covered by fault, just as fire is covered by smoke. Fortunately, Kṛṣṇa is mainly interested in our intentions. The *Gītā* exhorts us to strive for the perfection of always thinking of the supreme perfect being, Lord Kṛṣṇa, even in the midst of provocation and imperfection. Of course, I can always improve the way I do things for Kṛṣṇa, and I intend to. But it's a relief to know that in our helplessness, in our exasperation, Kṛṣṇa is on our side.

We returned home. Entering the back door of our rustic cottage, the children clamored, "Where's supper? We're starving!"

As I was wondering whether there was time to sort out the bags of shopping or clean up the kitchen a bit before cooking, I heard a tearful "Father!" I looked around to see my three-year-old standing in a puddle of urine.

Well, what about Kṛṣṇa's offering? Śrīla Bhaktivinoda Ṭhākura sings, "O Kṛṣṇa, my mind, my body, my house, my family—all belong to You." Everything can be done as an offering to Kṛṣṇa, including mopping up a puddle on the floor. Devotional service, being transcendental, can never be stopped by any material conditions. Still, it's natural and correct for an aspiring devotee to want to cook something as nicely as possible for Kṛṣṇa's pleasure.

I quickly offered a snack to the picture of Śrīla Prabhupāda we keep in the kitchen for such occasions and sat the children down at the table in the next room. I hoped they would eat and then play together till dinnertime without fighting. They were welcome to come back into the kitchen, of course, and help stir a pot or cut up a carrot.

Next I put on a *bhajana*³ tape and quickly cleaned the kitchen. With sleeves rolled up, a clean apron on,

and the holy name on my lips, I was ready to start.

Cooking for Kṛṣṇa is not only great fun; it's also purifying, because it absorbs our wandering minds, especially when two or three preparations are on the go and we're planning another. I felt peaceful and happy.

We usually cook rice, *dāl*, vegetables, and sometimes *capātis* and a sweet pudding. But since it was late and I was tired, I made spaghetti, with

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• • •

a sauce of tinned tomatoes and cheese. I threw together a salad and began to make up the Lord's plate.

We keep a special plate for Kṛṣṇa with His own bowls and spoon. I filled a cup with water and placed it on the plate along with a little bowl of salad and another of spaghetti. I added a couple of small mounds of salt and pepper. I carried the plate into the temple room and placed it on the altar, after sprinkling three drops of water where I would set the plate.⁴

I also sprinkled three drops of water onto the bell and was just about to recite the offering prayers when one of my young sons rushed in. He speedily touched his head to the floor, came toward me, and held out his hands for three drops of water. Then he took the bell and rang it merrily as I recited the prayers.

My wife and I try to encourage any devotional tendency a child may show, even at the expense of the rules of Deity worship. If he's got the spirit right, we never try to stop or correct him, and gradually he is getting to know the right behavior.

The offering prayers can be simple: "Hare Kṛṣṇa. My dear Lord, please accept this offering." Or you can recite traditional prayers in Sanskrit or English.⁵

The idea behind the offering is to offer the food to a spiritual master, who offers it to his spiritual master, and so on, until it reaches Kṛṣṇa. Anyone can easily be linked to the Lord in this way. Otherwise, lacking devotion, most of us would be unable to offer anything to Kṛṣṇa. He accepts even the simplest offering from His pure devotee, but He refuses even the most elaborate offering from a nondevotee.

After my son and I had made the offering, we sang Hare Kṛṣṇa together for a couple of minutes as the Lord ate His meal. Then we quickly went into the next room, loudly reciting *śarira avidyā jāl . . .*⁶ The "starving" children quickly took their places at the table. After they had been served, I went back to the temple room, removed Kṛṣṇa's plate, and put the *mahā-prasādam* on another plate.⁷ In our house whoever makes the offering waits to eat until the offering plate has been on the altar for ten minutes and then washed and put away.

Some householder devotees have a rule that they make a certain number of offerings every day, regardless of the changing needs of the family. Others, like us, make only one special offering a day that's just for Kṛṣṇa. Home altars are, of course, functional, in that we cook what the family requires, doing our best to cook as a service to Kṛṣṇa. But it's also a good practice to prepare something, such as

a little fruit and milk, especially for the pleasure of the Deity.⁸

In this little story I have described some things we do as a family to try to keep Kṛṣṇa in the center of our lives. If you have any questions, comments, or suggestions, please let me know.

Rohininandana Dāsa lives in southern England with his wife and their three children. You can write to him c/o BTG.

NOTES

1. A kitchen especially meant for cooking the seven or so offerings made daily in the temple.
2. Auspicious clay marks that sanctify a devotee's body as a temple of the Lord.
3. A devotional song.
4. A small spoon and cup with water are kept on the altar for this purpose. Sprinkling three drops of water on an object purifies it.
5. Devotees in the Hare Kṛṣṇa movement generally recite the following prayers three times each:

*namaḥ om viṣṇu-pādāya
kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktivedānta-
svāmin iti nāmine*

I offer my respectful obeisances unto His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.

*namas te sārāsvate deve
gaura-vāṇī-pracāriṇe
nirviṣeṣa-śūnyavādī-
pāścātya-deśa-tāriṇe*

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvatī Goswami. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

*namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca*

*jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ*

I offer my respectful obeisances to the Supreme Absolute Truth, Kṛṣṇa, who is the well-wisher of the cows and the *brāhmaṇas*, as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses.

6. A Bengali song by Bhaktivinoda Ṭhākura glorifying *prasādam*. Śrīla Prabhupāda taught his disciples to sing this song before meals.

7. Lord Kṛṣṇa's plates should be kept separate from our own eating utensils. When transferring the *mahā-prasādam* (food that has been directly offered on the altar), you can put it on either a special "transfer plate" or at least a clean plate, or you can put each item into the appropriate cooking pot. Once one portion of a preparation is offered, the rest becomes *prasādam*.

8. A picture of the Lord is a Deity form and can be worshiped in a manner similar to the method in the temple. The best home altar to start with is known as a "Guru-Gaurāṅga" altar—a picture of Lord Caitanya and Lord Nityānanda (or the Pañca-tattva) and a picture of Śrīla Prabhupāda.



SCIENCE: THE VEDIC VIEW

Astronomy and the Antiquity of Vedic Civilization

by Sadāputa Dāsa

TRADITIONAL CHINESE STORIES tell of a monkey named Sun who goes through remarkable adventures. In one story, two "harpooners of death" capture him, claiming he has reached the limit of his destiny on earth and is due to be taken to the underworld. The story's translator tells us that according to the Chinese the constellation Nan Teou, the Southern Dipper, decides everyone's death, and the harpooners of death carry out the decision.¹

In my last column I compared Vedic ideas about time with similar

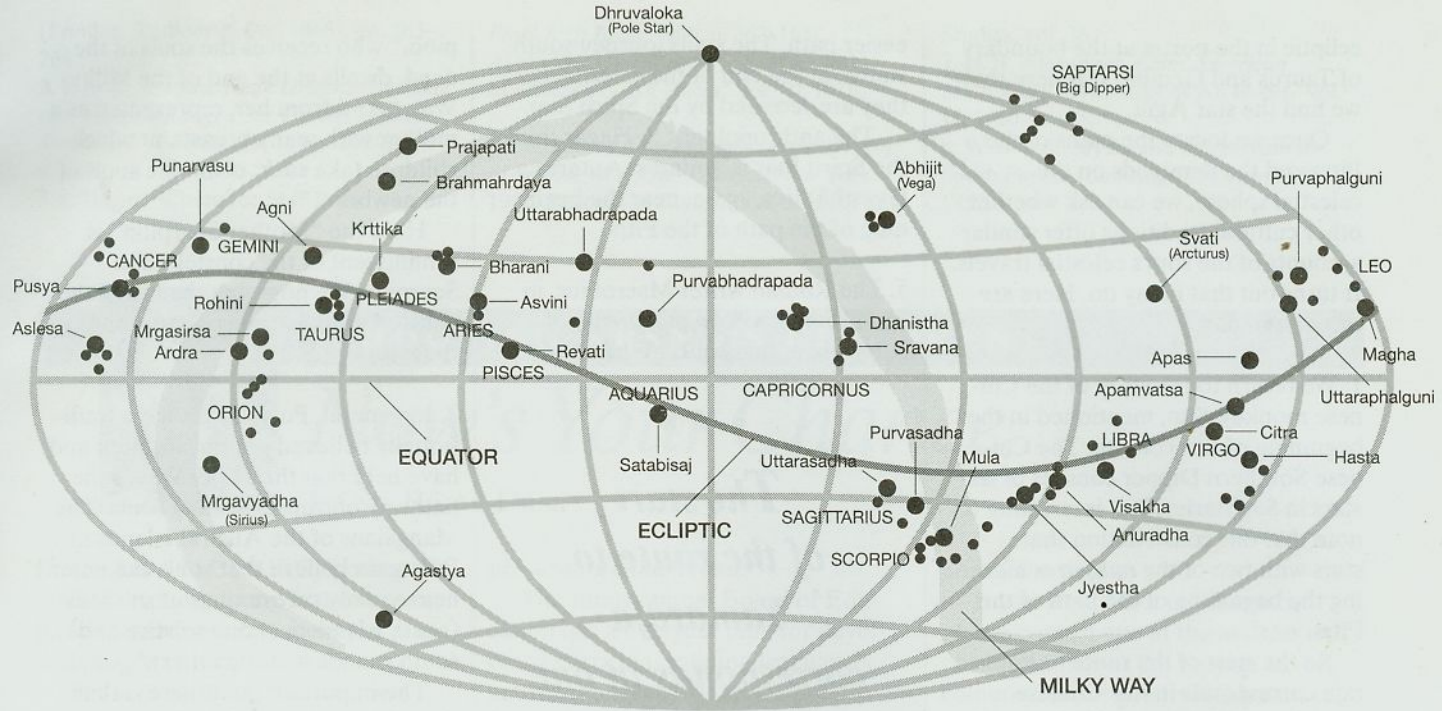
ideas found in cultures around the world. We saw that many cultures share highly specific Vedic thoughts about how long ancient people lived and what happened in ancient human societies. This suggests that an ancient cultural tradition existed worldwide, hinted at today in many cultures through fragmentary and poorly understood memories but spoken of in detail in the Vedic writings.

In this column we turn from time to space. And we find that ancient traditions about the layout of the universe bear similar traces of a

common cultural background.

Vedic literature divides the visible heavens into regions, which transmigrating souls are said to reach according to their *karma*. We can think of the constellations of stars as a road map for the soul's travel after death. First I shall describe this map. Then I shall give some evidence that people in old cultures all over the world had a similar cosmic map, often agreeing with the Vedic map in many minute details.

To describe this map I need to introduce some basic ideas from



The location of Vedic star constellations on the celestial sphere.

astronomy. In both Indian and Western astronomy, the lines of latitude and longitude on the earth are projected onto the sky and set into a daily spin about the polar axis, so that to an observer on earth they seem to rotate once a day with the stars. This gives us a celestial coordinate system in which each star has a latitude, called its declination, and a longitude, called its right ascension.

We can think of the stars as points on a huge imaginary sphere, called the celestial sphere, surrounding the earth. Just as the earth has a northern and southern hemisphere separated by the equator, so does the celestial sphere.

Each year, against the background of stars, the sun completes a circuit called the ecliptic, a great circle tilted 23½ degrees from the celestial equator. Around the ecliptic in a broad band stretch the twelve constellations of the zodiac and twenty-eight constellations called *nakṣatras*, or lunar mansions.

Books of Vedic astronomy list the *nakṣatras* and important stars. And more recent astronomers have identified the modern names of the constellations and stars to which these Vedic luminaries are thought to correspond. (The map above marks these correspondences, giving the ancient

Sanskrit names and the modern locations.)

According to the *Viṣṇu Purāṇa*, north of the star Agastya and south of the three *nakṣatras* Mūla, Pūrvāśādhā, and Uttarāśādhā lies the road to the region of the Piṭṛs, Piṭṛloka.² This is said in Vedic literature to be the headquarters of Yamarāja, the demigod who punishes sinful human beings. The *Śrīmad-Bhāgavatam* (5.26.5) says that this region, along with the hellish planets, lies in the south of the universe, beneath Bhū-maṇḍala, the earthly planetary system.

The *nakṣatras* mentioned here match parts of the southern constellations Scorpio and Sagittarius, and Agastya is thought to be the star Canopus, which lies in the southern hemisphere. From the description in the *Viṣṇu Purāṇa*, therefore, we can locate Piṭṛloka in terms of familiar celestial landmarks.

The Milky Way is seen in the sky as a great band of light, densely packed with stars, running roughly north and south, cutting the celestial equator at an angle of about 62 degrees. A very bright region of the Milky Way intersects the ecliptic in the constellation Sagittarius. This is close to the *nakṣatras* Mūla and Pūrvāśādhā, which form the beginning of the path of the Piṭṛs.

Just as Piṭṛloka is south of the ecliptic, the higher planets are to its north. So the mystics who follow the path to these planets, the path of the demigods, also begin at Mūla and Pūrvāśādhā, but they travel northward. Their journey is described in the *Śrīmad-Bhāgavatam* (2.2.24–25) and in the *Viṣṇu Purāṇa*.

Moving along the ecliptic, the mystics travel up to Revatī. (This leg of their journey is called Vaiṣvānara.) From Revatī they move through the *nakṣatras* Aśvinī, Bhāraṇī, and Ṛttikā and travel on to the planet of the fire-god, Agni. There they are purified of all contaminations.

From Agni the mystics keep going north, through Brahmaṛdaya and Prajāpati, following the Milky Way, and as they reach the latitudes of the seven *ṛṣis* they enter Viṣṇupāda, the path of Viṣṇu. This is the path they follow until they at last reach the polestar, Dhruvaloka, a spiritual planet within the material universe.

In more familiar terms, Aśvinī, Bhāraṇī, and Ṛttikā match parts of the constellations Aries and Taurus. The seven *ṛṣis* (*saptarṣi*) correspond to the constellation Ursa Major, commonly known as the Big Dipper.

Opposite the point where the Milky Way meets the ecliptic in the southern hemisphere, it intersects the

ecliptic in the north, at the boundary of Taurus and Gemini. It is here that we find the star Agni.

Once we locate the paths of the Pitṛs and the demigods on the celestial sphere, we can ask whether other cultural traditions offer similar accounts of the soul's celestial travels. It turns out that many do. Here are some examples:

1. We return to the story of the Chinese monkey, Sun, mentioned in the beginning of this column. The Chinese Southern Dipper consists of six stars in Sagittarius. It is interesting to note that this constellation shares stars with two of the *nakṣatras* marking the beginning of the path of the Pitṛs.

So the start of the route to Yamarāja corresponds in this Chinese tradition to the place in the heavens where the fate of the dead is decided. The Chinese tradition also has messengers of death similar to the Vedic Yamadūtas.

2. The German scholar Franz Boll has analyzed ancient Greek traditions regarding Hades, the River Styx, and the ferryman of the underworld. We tend to think of Hades as lying beneath our feet, within the earth. Boll, however, cites texts placing this region in the heavens around the southern crossroads of the Milky Way and the ecliptic.³

3. Boll points out a close relationship between Greek and Babylonian traditions. According to his analysis, the Babylonian god Dikud, the judge of Hades, may correspond to the star Theta Ophiuchi. This star lies close to the location mentioned in the Vedic writings as the beginning of the path of the Pitṛs. Boll cites a text referring to this star as "the beginning of the road of the lower heavenly vault."⁴

4. In North America the Pawnee and Cherokee say that the souls of the dead are received by a star at the northern end of the Milky Way. There the path divides. "He [God] directs the warriors on the dim and difficult path, and women and those who die of old age upon the brighter and

easier path. The souls journey southwards; at the end of the celestial path they are received by the Spirit Star."⁵

The anthropologist S. Hagar thinks the Spirit Star is Antares. Antares (Jyeṣṭhā) lies, again, near the beginning of the path of the Pitṛs.

5. The Roman writer Macrobius, in his *Commentary on the Dream of Scipio*, says that souls of the dead

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ascend by way of Capricorn and, to be reborn, descend again through the gate of Cancer. Here Macrobius appears to have shifted everything by one sign of the zodiac; Capricorn is next to Sagittarius, and Cancer is next to Gemini. In fact, Macrobius says in his *Commentary* that Capricorn and Cancer lie where the zodiac crosses the Milky Way.⁶

6. In Honduras and Nicaragua the Sumo say that their "Mother Scor-

pion," who receives the souls of the dead, dwells at the end of the Milky Way. "And from her, represented as a mother with many breasts, at which children take suck, come the souls of the newborn."⁷

Here the "Mother Scorpion" is reminiscent of the constellation Scorpius. We note that the tail of the constellation Scorpius corresponds to the *nakṣatra* Mūla.

7. In general, Polynesians have traditionally believed in reincarnation and have held that the Milky Way is the pathway of transmigrating souls. The Mangaians of the Austral Islands in Polynesia believe that souls can enter heaven only on evenings of solstices (north islanders at one solstice and south islanders at the other).⁸

The important point here is that the solstices occur when the sun is near the intersection of the Milky Way and the ecliptic.

These astronomical examples, and our earlier examples about time, indicate that old cultures around the world shared a view of the cosmos similar in many ways to the Vedic one.

The details that appear again and again in these stories suggest the existence of a common cultural tradition. Yet the stories differ, and we have no clear historical records of their origin. This suggests that their common cultural source dates from the remote past. So the existence of these stories is consistent with the Vedic accounts of an ancient world civilization with a spiritual view of the origin and purpose of the universe.

Sadāpūta Dāsa (Richard L. Thompson) earned his Ph.D. in mathematics from Cornell University. He is the author of several books, of which the most recent is Vedic Cosmography and Astronomy (see page 20 to order). Write to him c/o BTG in San Diego.

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SCHOOLING KṚṢṆA’S CHILDREN

Now’s Your Chance

by Śrī Rāma Dāsa

IT’S BEEN A PLEASURE opening the mail in response to my first columns. Readers seem excited about the plans and programs mentioned.

The real surprise, however, was how many people offered help in various ways. The puzzle for me was how to take the offers and channel them.

Well, good news for everyone who’s wanted to get their foot in the door and help build an educational system for the Hare Kṛṣṇa movement. Now you can directly take part, at the most fundamental level, in planning, organizing, and taking all the steps needed to make a strong school system in your part of the world.

Early this year in Māyāpur, India, at the annual meeting of ISKCON’s governing body commission (GBC), we reorganized ISKCON’s approach to developing our school system. Now there are eight regional boards of education, each responsible for the progress of primary and secondary schooling in one area: North America, South America, Europe, Africa, eastern India, western India, Southeast Asia, and Australia/ New Zealand.

Each area was assigned a GBC member, who is duty-bound to see to the organization and progress of the regional board. This year, each is responsible to see to forming the board, inviting all interested parties to get involved, and reaching certain goals set by ISKCON’s International Board of Education. Currently, a top priority is to make sure that each ISKCON-affiliated school has implemented ISKCON’s strict policies for

preventing child abuse.

The International Board of Education has a five-year plan for developing curricula, training teachers, getting schools certified, helping former students, developing reading materials for our children, and so on. It’s a broad agenda, but by working on the regional level we can reach goals beyond the resources of local schools but suited to the needs of local cultures and areas.

Beyond the priorities assigned by the International Board, we hope the regional boards will take the initiative in cooperating to find teachers, pool resources in curriculum development, organize fund-raising campaigns, encourage experienced schools to help new ones, and so on. Conventions of headmasters and teachers should become regular events.

Ideally, every school will send its headmaster or principal, as well as a teacher or two, to each regional board meeting. But there’s room for many others to take part also. We need people willing to take charge of (or at least help with) curriculum development, networking home schools, solving legal problems, writing and illustrating children’s books, raising funds, training teachers. . . . The possibilities are limitless.

Of course, getting the regional boards off the ground is not going to be an easy task. We’ll have to travel to meet together, give our time and energies, and take on new commitments. But if you’re serious about having a real influence on the development of ISKCON’s school system,

now is the time to act.

If you would like to take part, please contact me at the address or phone number at the bottom of this column. I’ll put you in touch with the GBC member responsible for organizing your regional board of education.

As always, I strongly recommend that you learn more about ISKCON education by subscribing to *ISKCON Educational Journal*, four issues for \$10.00 in the U.S. and Canada or \$13.00 elsewhere. A free sample issue is available for the asking. Also, for \$10.00 we have available the manual “Preventing Child Abuse in ISKCON.”

I look forward to meeting many of you face to face in the future—in a regional board of education meeting in your part of the world.

Śrī Rāma Dāsa, Chairman, ISKCON Board of Education, 3764 Waiseka Ave., Los Angeles, CA 90034, USA.

— NOTE —

While this issue of BTG was in preparation, Ravindra Svārūpa Dāsa was hospitalized for blood poisoning. By now he should be ok. His column, “Through the Eyes of Śāstra,” and Navīṇa Kṛṣṇa Dāsa’s column, “India’s Heritage,” will resume next issue.



Janmāṣṭamī on the Jaladuta

by Yamuna Devi

THREE YEARS AGO, on Janmāṣṭamī, Lord Kṛṣṇa's appearance day, I received a copy of the diary Śrīla Prabhupāda wrote aboard the steamship *Jaladuta*. It's a personal account of his first journey from India to America. Though I had read excerpts in various publications, the full handwritten text revealed a richness I had barely realized before.

Often difficult to read, the cramped and sometimes blurry script describes dramatic events—two life-threatening heart attacks, repeated illness—along with personal observations and Śrīla Prabhupāda's daily routine. It also mentions two prayers he wrote to Lord Kṛṣṇa while on the ship. I strongly recommend reading these inspiring verses. You can find them in *Śrīla Prabhupāda Lilāmṛta, Volume 2: Planting the Seed*, by Satsvarūpa Dāsa Goswami.

As an avid student of Śrīla Prabhupāda's cooking instruction, I was particularly fascinated with entries in his diary noting some of the dishes he cooked and distributed to the crew members. In one entry Śrīla Prabhupāda writes, "Today is the 32nd day of our journey from Calcutta. In the morning I couldn't take my breakfast properly, then I cooked *bati-chachari*. It appeared to be delicious, so I was able to take some food."

In other entries, Śrīla Prabhupāda mentions nourishing dishes that serve as one-pot meals. For example, *kicchari* is a rice-and-legume stew that can take on new and varied faces for months on end. *Kaḍi*, often served with *kicchari*, is an aromatic yogurt gravy laced with vegetables, cooked beans, or savory dumplings. *Chachari* is a succulent char-flavored vegetable dish. It combines three cooking procedures in one pot—boiling, steaming, and frying—without your ever stirring the pot, not even once!

These dishes require no exotic ingredients, are easy to make, and, as was probably done aboard the *Jala-*

duta, need only be accompanied with hot wheat flatbreads or a salad for a simple meal.

Śrīla Prabhupāda was a generous cook who taught in the kitchen by demonstration. The same dishes he'd cooked on the *Jaladuta* he taught in the next two years to his ISKCON students in New York and San Francisco. The dishes became instant favorites. In 1967 I compiled a book of these early recipes. I'd lost track of the book until, to my amazement, someone recently sent me the manuscripts in my original calligraphy. To remember and savor Śrīla Prabhupāda's Janmāṣṭamī of 1965, observed aboard the *Jaladuta*, it seems apropos to pass on a few of these early recipes to you.

KICCHARI

(Serves 4–6)

½ cup yellow split peas
1 teaspoon salt
1 teaspoon turmeric
1–2 dried hot chilies
7 cups water
1 cup long-grain rice
1 cup sliced carrots
1 cup sliced Brussels sprouts
¾ cup cubed potatoes
melted butter or *ghee*

Combine the first 5 ingredients in a large pot and bring to a boil. Reduce the heat to medium, partly cover, and boil gently for 20 minutes. Stir in the rice and vegetables, reduce the heat to low, and cover. Cook slowly, stirring occasionally, until the water is absorbed and the grains are cooked, about 45 minutes. Drizzle with butter or *ghee*.

KADI

(Serves 4–6)

1 cup chickpeas (garbanzo beans)
3 tablespoons chickpea flour
½ cup yogurt
3 cups buttermilk

½ teaspoon turmeric
½ teaspoon salt
2 teaspoons cumin seeds
¼ teaspoon crushed red chilies
2 tablespoons butter or *ghee*

Soak the chickpeas in water overnight and drain. Cook them in plenty of fresh water until tender, 1–2 hours. Drain.

Combine the flour and yogurt in a saucepan and stir the mixture until it's smooth. Blend in the buttermilk, turmeric, salt, and chickpeas. While stirring, gently boil over moderate heat until thickened, 5–10 minutes.

To prepare the seasoning, place the cumin and chilies in a dry pan and stir-toast until darkened and fragrant. Add the butter or *ghee*, heat briefly, and pour the seasoning into the *kaḍi*.

BATI-CHACHARI

(Serves 4–6)

1 pound boiling potatoes, cubed
1 pound string beans, cut in 1½-inch pieces
1–2 whole red chilies
½ teaspoon turmeric
3 tablespoons butter or *ghee*
2¾ cups water
1 teaspoon salt

Place all the ingredients in a heavy-bottomed saucepan and bring to a boil. Reduce the heat to medium, partly cover, and boil gently until the liquid is absorbed and the vegetables are fork tender, about 25 minutes. Remove the lid, raise the heat slightly, and cook until the vegetables fry in the seasoned butter. (Do not burn the vegetables; only allow a deep brown crust to form in the pan.) Cover and set aside for 10 minutes. Then stir in the crust and serve.

Yamuna Devi is the author of Lord Krishna's Cuisine: The Art of Indian Vegetarian Cooking.

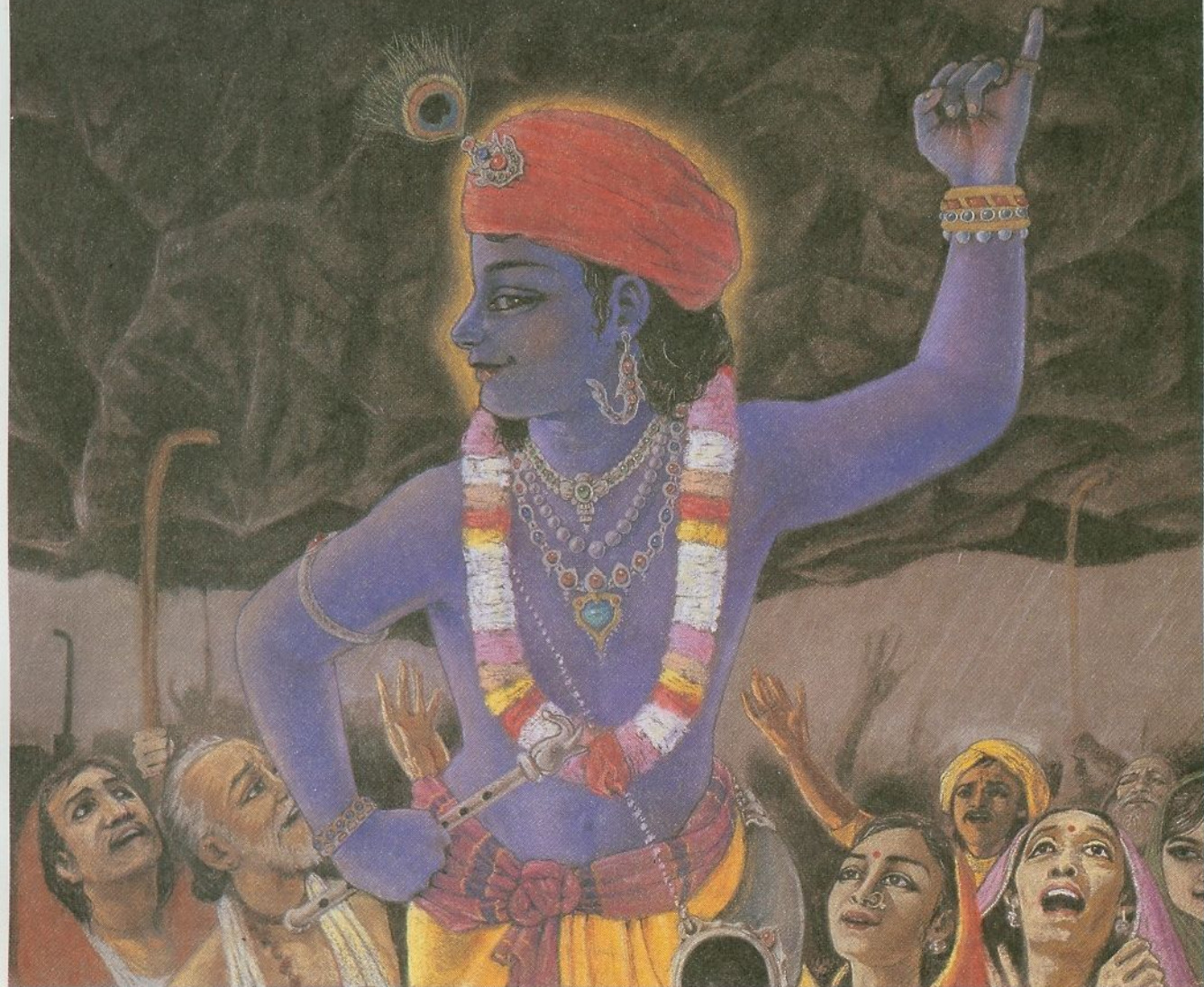
The Lord of Unlimited Pastimes

This September, Lord Kṛṣṇa's devotees celebrate His birthday. Like everything else about Kṛṣṇa, His birth is nothing ordinary.

by Harikeśa Swami

Illustrations by Jagannātha Kṛṣṇa Dāsa

IT IS NOT POSSIBLE for an ordinary living entity to compare to Kṛṣṇa. From the very beginning of His pastimes here on earth, more than 5,200 years ago, Kṛṣṇa displayed His superiority over everyone. Once, when Kṛṣṇa was lying peacefully on His bed like



Kṛṣṇa calmly protects the inhabitants of Vṛndāvana by lifting Govardhana Hill.

a small baby dependent on his mother, and a cruel witch named Pūtanā approached with a plan to kill Him. Pūtanā was by nature ugly, but by mystic power she had transformed her large, grotesque body into that of a beautiful woman.

She was so beautiful that although she was heading straight for the place where Kṛṣṇa lay, Kṛṣṇa's mother, Yaśodā, did not think to stop her. Pūtanā looked harmless and seemed simply to want to nurse the child, but she had smeared poison on her breast and was planning to kill Him when He sucked her milk. But this plan was not to be fulfilled. Baby Kṛṣṇa accepted the breast coated with poison and sucked the milk and also the witch's life air, killing her immediately.

God does not have to become God by mystic practice. Some pseudo transcendentalists say that although we are not God at present, we can become God through a carefully contrived series of physical and mental exercises. They think that after some time, say six months or a year, they will realize their position as the Supreme.

This is foolish. No one is greater than God, and no one is equal to Him. He is always God, and one who is not God now can never become God, despite careful practice of mystic *yoga* for millions of years.

When Pūtanā approached Kṛṣṇa, He was lying on His bed like a small, helpless baby. Yet He was fully aware of what was happening around Him, and He was fully competent to kill the demon who had come to kill Him. He did not have to perform austerities and penances to get His power, for it was naturally present within His transcendental form.

We can understand the difference between Kṛṣṇa and an ordinary living being simply by considering Kṛṣṇa's birth. An ordinary being is born by the seminal discharge of a father into the womb of a mother. The embryo grows and then takes birth tied to his mother with an umbilical cord and coated in a slimy liquid. Slapped on the rear by the doctor, he starts his life crying.

Kṛṣṇa does not take birth like this. At the moment of His birth, He showed His four-armed Nārāyaṇa form to His parents. He stood before them with beautiful flowing black hair, a shining crown, a jeweled necklace of *kaustubha*

stone, valuable bracelets, earrings, and similar ornaments. He held a conchshell, club, lotus, and disc in His four hands, and He was dressed in yellow silk. The jewels and clothes on His transcendental body made Him look dazzling, like a bright blackish cloud.

Thus the birth of an ordinary child cannot compare to Kṛṣṇa's. Indeed, His father and mother, Vasudeva and Devakī, could hardly believe their eyes on seeing His wondrous form of transcendental bliss.

Throughout Kṛṣṇa's pastimes during the more than 125 years He stayed on earth, we find the recurrent theme of



The demigod Indra, wielder of the thunderbolt, vents his anger on the inhabitants of Vṛndāvana.

inconceivable action. Just consider His lifting Govardhana Hill. Kṛṣṇa had managed to anger King Indra, the demigod in charge of rain, by stopping a sacrifice meant to satisfy him. Kṛṣṇa wanted to cut down Indra's excessive pride, so He specifically used words sure to upset Indra and invoke his wrath on the inhabitants of Vṛndāvana.

As Indra's wrath arose, he poured down rain, hail, and pieces of ice as if bringing about the final devastation of the world. The cows and cowerd men and women of Vṛndāvana approached Kṛṣṇa pleading for protection. Kṛṣṇa, manifesting His supremely powerful mystic potencies, simply placed His hand under a mountain known as Govardhana Hill and lifted it straight off the ground into the air. He held the mountain like an umbrella on the little

finger of His left hand for seven days, while Indra futilely tried to destroy the inhabitants of Vṛndāvana.

Who can lift a mountain? Who can even lift a piece of paper and hold it up for more than an hour, what to speak of seven days? Yet Kṛṣṇa did this wonderful feat without the slightest sign of fatigue. Who can compare to the Personality of Godhead? Yet although Kṛṣṇa is so great, worldly intellectuals try to reduce Him to the level of an ordinary historical personality.

Which historical personality could marry 16,108 princesses simultaneously in 16,108 palaces? Yet Kṛṣṇa did, with all conceivable pomp and ceremony. Normally no one can expand himself into other forms, for we are all bound to the one form of our body. But Kṛṣṇa can expand Himself into innumerable forms—each one acting differently. This is the supreme mystic opulence of the Supreme Person.

Once Nārada Muni, a great wandering sage among the demigods, wanted to see what Kṛṣṇa was doing in each of His 16,108 palaces. Nārada entered the first palace and saw Kṛṣṇa being fanned by His principal queen, Rukmiṇī. Leaving that palace, Nārada entered the next and saw Kṛṣṇa playing with His children just like an affectionate father. In the next palace he saw Kṛṣṇa preparing to bathe. Moving from one palace to another, Nārada saw that Kṛṣṇa was engaged in different activities in each of His 16,108 palaces. Only the Supreme Lord could display such varied pastimes simultaneously.

The conclusion is simple. Kṛṣṇa is the Supreme Personality of Godhead, who performs unlimited, inconceivable pastimes while on earth. Although people may want to bring many other persons forward as God, their candidates cannot compare in the slightest to Kṛṣṇa. Therefore we worship the Supreme Absolute Truth, Lord Śrī Kṛṣṇa, the one without a second, and we are satisfied chanting His holy name: Hare Kṛṣṇa. 🌸

Harikeśa Swami is a member of ISKCON's governing body commission with responsibilities in India and Europe. He is also a trustee of the Bhaktivedanta Book Trust, overseeing the publication and distribution of Śrīla Prabhupāda's books in many European languages.

Deviant Vaiṣṇava Sects

*Some who say they follow
Lord Caitanya try to make His easy method easier—
by throwing out the rules.*



by Suhotra Swami

PART TWO: Prākṛta-sahajiyās

The great spiritual master Śrīla Bhakti-vinoda Ṭhākura spoke of thirteen sects that claim to have inherited Lord Caitanya's mission but who distort His teachings. Although especially prominent in Bengal, their ideas show up even in the West. Here, therefore, in the second of a three-part series, Suhotra Swami continues to examine these sects.

VAIṢṆAVAS, devotees of Lord Kṛṣṇa, use the term *prākṛta-sahajiyā* to refer to persons who imitate the signs of *prema*, pure love for God, while still addicted to the low-class pleasures of illicit sex and intoxication. The *sahajiyās* imagine that they feel the divine emotions of Kṛṣṇa and His dearest devotee, Śrīmatī Rādhārāṇī. Yet they don't understand that before we can savor the pleasure shared by Rādhā and Kṛṣṇa, we must rid ourselves of lustful desires for sensual pleasure.

The word *sahaja* means “easy.” A *prākṛta-sahajiyā* wants the bliss of spiritual life without the struggle to attain it. And the word *prākṛta* means “materialistic.” Because the *sahajiyās* forgo the standard disciplines of *bhakti-yoga*, the divine love they apparently show never gets beyond material lust.

The *prākṛta-sahajiyās* mistake lust—

the disease of the soul—for spiritual advancement. So instead of curing lust, they wind up cultivating it.

Bhagavad-gītā (16.23–24) recommends that we follow *śāstra-vidhi*, the directions of the scriptures, to purify ourselves of lust. *Śāstra-vidhi* especially calls for us to give up meat-eating, illicit sex, gambling, and intoxication and to chant the Hare Kṛṣṇa *mahā-mantra*. This gradually readies us for *rāga-mārga*, the path of natural attraction to Kṛṣṇa, reserved for highly advanced devotees.

The *prākṛta-sahajiyās*, however, go easy on the scriptural regulations. They stay attached to materialistic enjoyment of the senses. But this sense enjoyment blinds them, and therefore their ideas of Kṛṣṇa, Kṛṣṇa's devotees, Kṛṣṇa's service, and love of Kṛṣṇa are but a faulty creation of their lower nature.

According to the Bengali historian Dr. S. B. Das Gupta, the Bengali *sahajiyā* movement can be traced back long before the time of Śrī Caitanya Mahāprabhu, to the reign of the Buddhist Pala dynasty (c. A.D. 700-1100). At that time a secret cult of the name Sahajayana arose within the Vajrayana (“Diamond Vehicle”) school of Buddhism.

Sahajayana Buddhists abandoned ritualism and study of scriptures as useless. They practiced a “yoga of sex”

in which they took consciousness to be the unity of the male and female principles, sometimes called *upaya* and *prajñā*, or *karuṇa* and *śūnyata*. The Sahajayana Buddhists wrote many songs, known as the Caryapadas, expressing their philosophy in mysterious language.

Later, under the Sena kings, Vaiṣṇavism became ascendant in Bengal when the great spiritual master Jayadeva Gosvāmī won royal patronage for it. The Buddhist *sahajiyās* then absorbed aspects of Vaiṣṇava philosophy and twisted them. They renamed their *upaya* and *prajñā* principles “Kṛṣṇa” and “Rādhā,” imagining Rādhā-Kṛṣṇa to represent the highest state of bliss attained by men and women on the *sahajiyā* path.

In the thirteenth century, with the Islamic occupation of northern India and Bengal, the *sahajiyās* were influenced by the practices and philosophy of the Sufis. The word *sufi* comes from the Arabic word *saf*, meaning “sacred,” and it signifies a mystical Islamic order of mendicants. Their goal is a state of inspiration called *fana*, or oneness in love with Allah.

Sufis seek to attain *fana* through song and dance. In the Middle Ages they faced persecution as heretics in Arabic

*Sahajiyās churn their materialistic emotions
into a state of sentimental ecstasy,
and this they take to be spiritual. But the first step
in spiritual advancement
is to distinguish between spirit and matter.*

countries, especially because some Sufi preachers announced that they were themselves the very Allah worshiped by all Muslims. But in India the Sufis could flourish, not in the least because their ideas had much in common with Māyāvāda, or impersonalistic, philosophy.

The sixteenth century saw the advent of Śrī Caitanya Mahāprabhu and His movement of *saṅkīrtana*, congregational chanting of the holy names of God.

In a typical social blur, the *sahajiyās* who had arisen from the Buddhists and merged with the Sufis now sang and danced on the fringes of the *saṅkīrtana* movement. There they celebrated their mundane sexual mysticism with song and dance.

This, of course, was a perversion of the *saṅkīrtana* movement. So Lord Caitanya and His followers rejected the *sahajiyās*. This is evident in *Śrī Caitanya-caritāmṛta*, which tells us how strictly Lord Caitanya followed the rules of celibacy and how sternly He dealt with those devotees who broke them.

By the 1700's, however, the great movement begun by Lord Caitanya appeared to have become corrupted by the caste *gosvāmīs* and the ritualistic *smārta brāhmaṇas* [see the May/June issue of BTG]. This offered a chance for the *sahajiyās* to influence the common people, and various *prākṛta-sahajiyā* sects became popular.

In the next century, therefore, Śrīla Bhaktivinoda Ṭhākura took pains to distinguish the pure teachings of Lord Caitanya from *prākṛta-sahajiyā* perversions. Following his example, Śrīla Bhaktisiddhānta Sarasvatī strongly opposed those who deviated from Lord Caitanya's teachings. And Śrīla

Prabhupāda kept to this same strong, uncompromising course.

As Śrīla Prabhupāda mentions in his commentary on *Caitanya-caritāmṛta*, the *sahajiyās* "indulge in sense gratification in the name of devotional service." In this way they "throw mud into transcendence." They churn their materialistic emotions into a state of sentimental ecstasy, and this they take to be spiritual. But the first step in spiritual advancement is to distinguish between spirit and matter. The *sahajiyās* confuse the two.

"The name of Kṛṣṇa is all-powerful," the *sahajiyās* say. "So the spiritual state of a *guru* and disciple at initiation doesn't matter, because the holy name works by its own power. There's no need to tell anyone to follow rules—let them chant Hare Kṛṣṇa, smoke, drink, gamble, and have sex. The holy name will cleanse them of sinful reactions."

Genuine spiritual masters reject such notions as offenses to the holy name of Kṛṣṇa. The holy name of the Lord is certainly all-powerful, just as a fire is powerful. But fire can give life, and fire can kill. So too, the holy name of Kṛṣṇa, properly chanted under the guidance of a spiritual master, burns up the devotee's lingering material attachments. It nourishes his spiritual life. But if the power of the holy name is used as a tool to mix spiritual life with intoxication and illicit sex, the effect is ruinous.

Another feature of the *sahajiyā* attitude is its perverse "humility" (really just envy). The *sahajiyās* consider themselves simple and modest and the strict devotees haughty. For example, *sahajiyās* think that a devotee who becomes known for spreading Kṛṣṇa consciousness has fallen into the grip of

name and fame. A devotee who refutes atheists and materialists is proud. Congregational singing of the Lord's holy names is showy. Devotees fussy about giving up illicit sex, smoking, and other harmless enjoyments are fanatical and inwardly attached to these pleasures.

Sahajiyās look down on devotees who take disciples and train them in scriptural principles. The scriptures, the *sahajiyās* think, oppose true devotion. So the *sahajiyās* either interpret the scriptures in their own way or write new scriptures to prove that sex and intoxication promote rather than obstruct spiritual awareness.

In summary, *prākṛta-sahajiyās* are stubborn sense enjoyers. They may have talents for singing, dancing, acting, speaking, joking, and seducing women or men. They may try to pass off these talents as spiritual accomplishments. And they may dress as Kṛṣṇa conscious devotees. But in fact they can't see the difference between offensive and pure chanting of the holy name. They take worldly service to be devotional service, lust to be love, and illusion to be spirituality.

Gaurāṅga Nāgaris

The *gaurāṅga nāgaris* are a type of *sahajiyā* who mix moods of devotion (*rasas*) in a clashing, unpalatable way. This error is technically called *rasābhāsa*. The *gaurāṅga nāgaris* are prominent in Bengal and Bangladesh.

Some of their customs seem praiseworthy. For example, like staunch Vaiṣṇavas they wear *tilaka* and neckbeads, perform good *kīrtana*, and strictly abstain from flesh and fish. But they

are counted out of Lord Caitanya's disciplinarian line because of a subtle contamination in their idea of who Lord Caitanya is.

The *gaurāṅga-nāgaris* are devotees of Lord Caitanya, who is also known as Gaurāṅga ("the golden-limbed Lord"). But they impose upon Him Kṛṣṇa's role as the free enjoyer of the village girls of Vṛndāvana. They style Him as *nagara* (a lusty village youth) and themselves as *nāgarī* (village girls).

Yet although it is true that Lord Caitanya is Kṛṣṇa Himself, His mood is never that of Kṛṣṇa, the supreme enjoyer, but always that of Kṛṣṇa's devotee.

In the *Caitanya-caritāmṛta* (Ādi 1.5), Lord Gaurāṅga is said to be golden

because He is *rādhā-bhāva-dyuti-suvalita*, "adorned with the mood and luster of Śrīmatī Rādhārāṇī," Kṛṣṇa's foremost devotee. Nowhere in any revealed scripture is it said that Lord Caitanya descends with the mood of Kṛṣṇa.

Spokesmen for the *gaurāṅga-nāgaris* not only say that Lord Caitanya exhibited Kṛṣṇa's enjoying mood; they say that Viṣṇupriyā Devī, the Lord's second wife, was Śrīmatī Rādhārāṇī and that her close female friends were *gopīs*.

But as Śrīla Vṛndāvana dāsa Ṭhākura makes clear in *Śrī Caitanya Bhāgavata*, Viṣṇupriyā Devī is actually a form of the goddess of fortune, Lakṣmī. The wives, mothers, and daughters of Lord Caitanya's associates attended Viṣṇu-

priyā just as the maidservants of Lakṣmī serve Lakṣmī in the spiritual world. They serve in awe and reverence, not in the informal mood of the *gopīs*.

Śrī Caitanya Bhāgavata also speaks clearly about Śrī Caitanya Mahāprabhu's extreme gravity in His dealings with women—even with His own wives, what to speak of other women. But the *gaurāṅga nāgaris* have invented offensive myths about Lord Caitanya's supposed love affairs. These stories should never be heard.

The so-called mood of devotion of the *gaurāṅga nāgaris* is mere eroticism. Their conception of Lord Gaurāṅga is a creation of their impure minds, and as they meditate upon this wrong conception, they succumb to lust. But,

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The sakhī bekhīs and cūḍa dhāris take Kṛṣṇa and the gopīs cheaply. Under the influence of impersonalism, they think they can become one with the Lord and the gopīs through some imaginative meditation.



following the *sahajiyā* line, they take that lust to be spiritual ecstasy.

Sakhī Bekhī and Cūḍa Dhārī

Sakhī is a term for the confidential girlfriends of Śrīmatī Rādhārāṇī. The word *bekhī* is a corruption of the Sanskrit word *veṣa*, which means “dress.” A *sakhī bekhī* is a man or a woman who dresses like a *gopī* and imagines himself or herself to be enjoyed by Kṛṣṇa.

Sakhī bekhīs imitate *rāsa-līlā*, Kṛṣṇa’s dance with the *gopīs*, sometimes by dancing with a person dressed like Kṛṣṇa who wears a *cūḍa*, a crown of peacock feathers. This person is called *cūḍa dhārī*. The philosophy of these two types of *sahajiyā* groups is the same. Practically the only difference is that one group dresses like *gopīs* and the other like Kṛṣṇa.

Lord Caitanya taught, “The only controller is Kṛṣṇa; everyone else is His servant.” Each spirit soul is a tiny spark of *parā-prakṛti*, the Lord’s subordinate or female spiritual energy. But this sense of our “being female” has nothing to do with mundane gender. We have temporarily assumed a male or female body as a result of past *karma*; the material covering does not reflect the eternal nature of the soul.

From *Śrīmad-Bhāgavatam* (Canto 4, Chapter 28) we learn that souls now in men’s bodies received them as a karmic result of earlier lives when they were women with a lusty attachment to men. And those now in women’s bodies were men too attached to women.

The soul as a spiritual spark caught in the cycle of birth and death is genderless. But according to the particular ecstasy a soul enjoys in relation to Kṛṣṇa, the soul’s transcen-

dental gender is revealed.

We see this in the spiritual bodies of Kṛṣṇa’s eternal associates. Kṛṣṇa’s devotees who serve Kṛṣṇa with motherly and fatherly affection, for instance, have transcendental bodies accordingly. And the same is true of those who serve Kṛṣṇa in *mādhurya-rasa* (conjugal love). To be placed in *mādhurya-rasa* one must develop the sentiments of a *gopī*, or cowherd damsel, under the guidance of a highly realized Vaiṣṇava.

In *Caitanya-caritāmṛta* (*Madhya* 22.156–158), Lord Caitanya clearly tells Sanātana Gosvāmī how an advanced devotee is to use the physical body in Kṛṣṇa’s service. Externally, the devotee should perform regular devotional practices, such as hearing and chanting the holy name. Obeying all the scriptural rules, he or she should strictly avoid sinful life. And it is internally—within the purified, self-realized mind—that the devotee always meditates on serving Kṛṣṇa in *Ṿṇḍāvana* in a particular *rasa*, or relationship.

The *sakhī bekhīs*, however, seem to think they have found an easier way. They dress in *sāris*, decorate themselves with nose-rings and ornaments, and grow their hair in long braids. They paint their feet red, shave their faces twice a day, sing in falsetto voices, and gesture with women’s mannerisms. And they seem to think that this will please Kṛṣṇa.

Cūḍa dhāris similarly think they can attract Śrīmatī Rādhārāṇī to their rotting material bodies simply because they dress like Kṛṣṇa.

Some *sakhī bekhīs* say they are only following the example of Śrī Gadādhara Dāsa Ṭhākura. This devotee of Lord Caitanya’s (a different person from the well-known Gadādhara Paṇḍita) once

walked through town in the mood of a *gopī*, carrying a clay pot of Ganges water on his head, calling out to sell yogurt, and laughing loudly. This, however, was an unusual ecstatic incident in the life of a pure devotee; it was not his regular practice.

Imitators say they can see their internal spiritual form by external play-acting. They forget, however, that neither Śrī Caitanya Mahāprabhu nor any spiritual master in Lord Caitanya’s line ever taught that one can awaken love for Kṛṣṇa through speculative histrionics.

Śrīla Prabhupāda once told a story to show how we must follow the method of *bhakti-yoga* to get love for Kṛṣṇa. In the story, a man tried to cook by placing the flame on the floor and hanging the pot near the ceiling. “If you want to cook,” Prabhupāda said, “you have to cook according to the method. You may have a pot and you may have a flame, but if you don’t cook by the method, you’ll never get the food.”

The *sakhī bekhīs* and *cūḍa dhāris* take Kṛṣṇa and the *gopīs* cheaply. Under the influence of impersonalism, they think they can become one with the Lord and the *gopīs* through some imaginative meditation. But the scriptures say that even Lakṣmī, the goddess of fortune herself in her eternal form, can’t enter the *rāsa-līlā*, despite ages of austerity. So how can a fool do so by merely dressing up the material body? ❁

Suhotra Swami, an American disciple of Śrīla Prabhupāda, has taught Kṛṣṇa consciousness in Europe since the mid-seventies. He was recently appointed ISKCON’s Governing Body Commissioner for Poland, Bulgaria, Romania, Albania, and Czechoslovakia.

PROJECT PROFILE

HERE'S A Kṛṣṇa conscious project you might like to support or get involved in. We'll tell you what the goals are, who's involved, what's going on, what's blocking the way, and how you can give a hand.

PROJECT

The Bhaktivedanta Institute.

CENTERS

Bombay, San Francisco, and San Diego.

PROJECT LEADERS

The Institute is led by devotees of Kṛṣṇa who hold degrees in various scientific disciplines. International Director: Bhakti Svarūpa Dāmodara Swami (Ph.D., Physical Organic Chemistry, U.C. Irvine). Assistant Director: Sadāpūta Dāsa (Ph.D., Mathematics, Cornell). International Secretary: Rāsarāja Dāsa (M.S., Electrical Engineering, BITS India).

GOALS

To present Kṛṣṇa consciousness in the context of modern science, show that life comes from life, and help persons committed to the scientific world view explore the Vedic knowledge offered in Śrīla Prabhupāda's books.

DETAILS

Through its three centers, the Institute addresses issues on which science and Kṛṣṇa consciousness both have something to say.

In 1986, in Bombay, the Institute organized the World Conference for the Synthesis of Science and Religion, attended by more than a thousand distinguished thinkers in both fields. The Institute published a book of the proceedings. The Bombay center actively interacts with the intellectual community in Bombay and the rest of India through campus lectures and in-house programs.

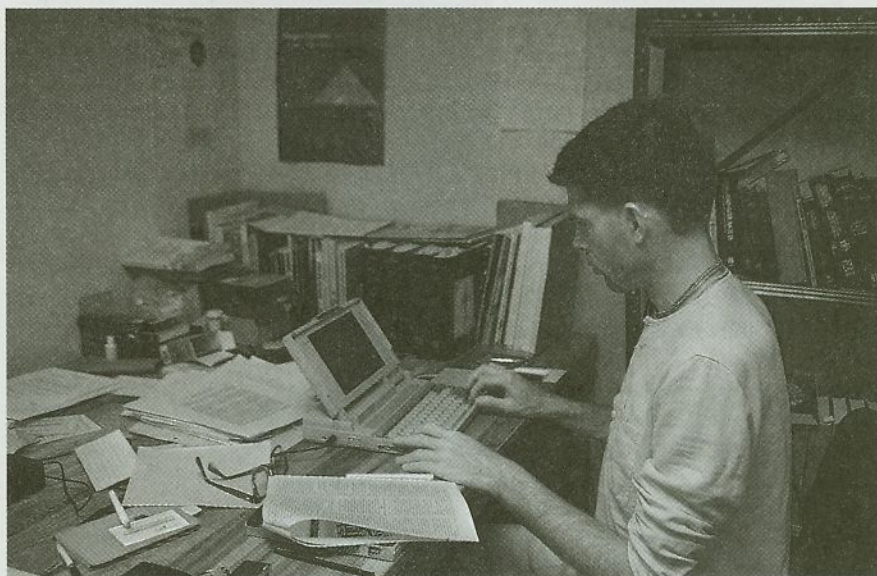
In 1990, in San Francisco, four hundred scientists and scholars attended the Institute's First International Conference on the Study of Consciousness Within Science. The proceedings are available on audio and video tapes, and a book on consciousness within science will be published soon. Since then, a discussion

OBSTACLES

A shortage of staff and need of more money for research, publishing, and conferences.

HOW YOU CAN HELP

Take part in conducting research, programming computers, writing



Sadapūta Dāsa works on an upcoming book at the San Diego office of the Bhaktivedanta Institute.

group on consciousness and science has been meeting monthly at the University of California at San Francisco.

The San Diego center is active in publishing books and producing videos. Its latest book, *Human Evolution: A Conflict Between Fact and Theory*, is in press.

PLANS

In London in 1992, the Institute will sponsor a second International Conference on the Study of Consciousness Within Science.

The San Diego center is researching and planning for a Vedic planetarium and science museum, to be built in Washington, D.C.

Also in the works in San Diego: more videos, and a detailed book about Vedic astronomy.

scripts, producing videos, editing manuscripts, translating papers, or organizing colloquia. The Institute also needs more full-time general workers for support functions.

Send tax-deductible donations to any of the Institute's centers.

For further information, please contact:

Rājahansa Dāsa, 84 Carl St., San Francisco, CA 94117. Phone: (415) 753-8647. Fax: (415) 765-1503.

Sadāpūta Dāsa, P.O. Box 99584, San Diego, CA 92169. Phone: (619) 272-8145. Fax: (619) 581-0344.

Rāsarāja Dāsa, Hare Krishna Land, Juhu Rd., Bombay, India 400 049. Phone: 620-6860 or 620-0312. ☀

Sharing in New Caledonia

Where is it? And what about the horrible stories?

by Indradyumna Swami

Photos by Indradyumna Swami and Ajita Dāsa

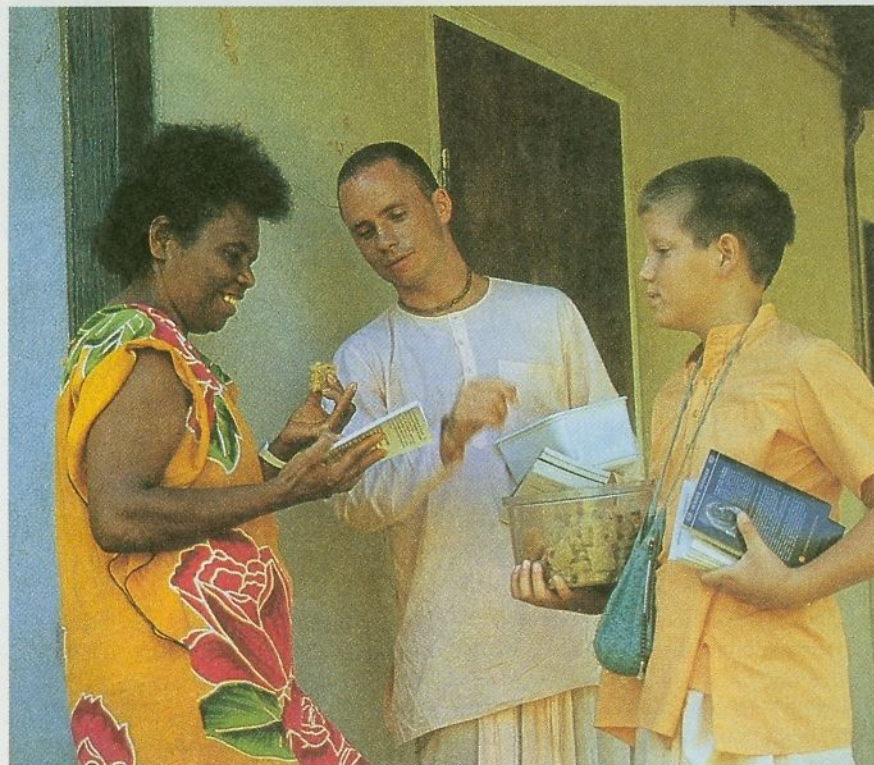
THE LETTER ARRIVED by air mail registered express from New Caledonia. Sitting in the office at our center in Sydney, Australia, I mused over the colorful stamps depicting a beautiful tropical isle.

“Where in the world is New Caledonia?” I asked Priyavrata, who looked over my shoulder curiously.

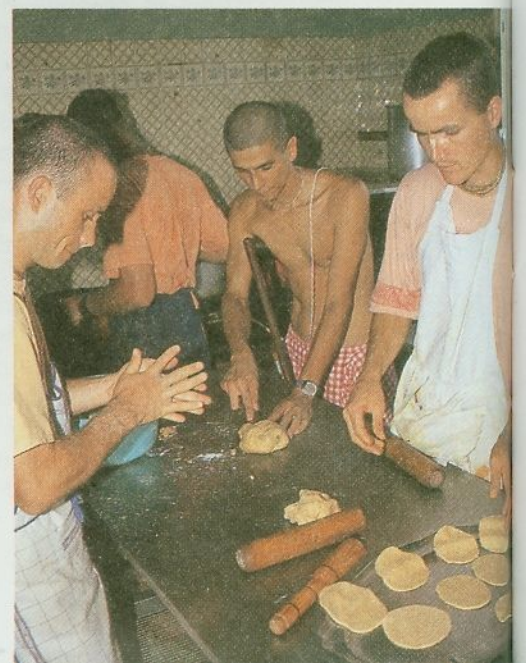
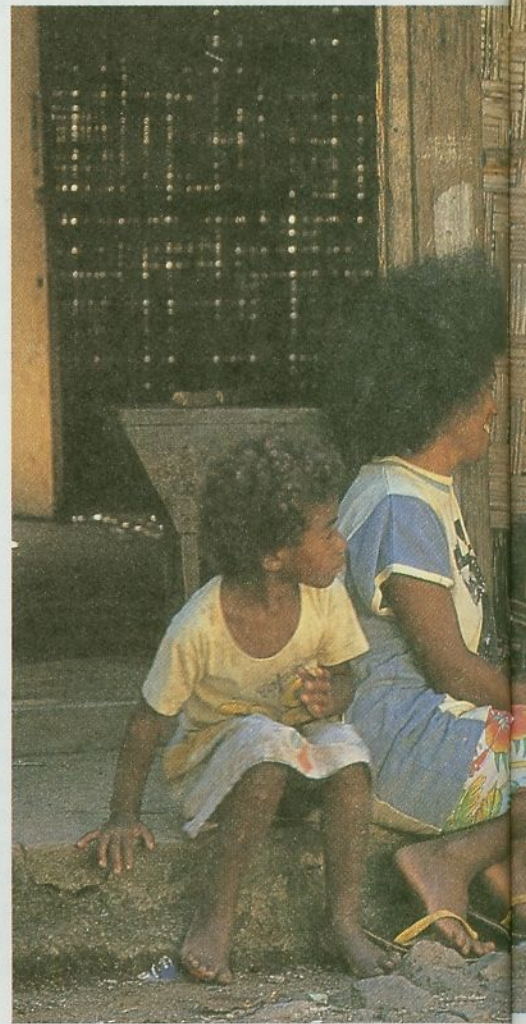
“I’m not exactly sure,” he said. “I think it might be part of the Falkland Islands—somewhere near Argentina.”

“It’s in the South Pacific!” said Ajita, who had just come in the door. “You never studied geography? It’s a French territory.”

Opening the envelope, I wondered who could be writing me from the South Seas. I discovered it was my old friend Mahābhāgavata Dāsa from France. He’d gone to New Caledonia three years ago with his wife and child to open a Hare Kṛṣṇa temple. Somewhat isolated from devotees, he was inviting me to



Books and prasādam:
Nīla Mādhava Dāsa gives them out. A young Melanesian woman takes them in.





Ajita Dāsa shows you're never too young to get Kṛṣṇa's blessings in the form of His prasādam.

circled over New Caledonia getting ready to land, the red-orange sunset spread a magnificent backdrop behind the vast horizon. The green island stood out like an emerald against the turquoise water. As we landed and the doors opened, a warm tropical breeze greeted us.

"I think I'm going to like it here," joked Priyavrata.

After customs and immigration, Mahābhāgavata Dāsa, with his wife, Govinda Mohiṇī Dāsī, and their fourteen-year-old son, Lakṣmī Nārāyaṇa Dāsa, greeted us enthusiastically outside.

"Thank you for coming, Prabhus," said Mahābhāgavata as he placed a fragrant flower garland around the neck of each devotee.

In the bus back to the temple, Mahābhāgavata explained their situation on the island.

"We've been here three years," he said. "We have a simple center with a vegetarian restaurant. It's just on the outskirts of the city. We serve around seventy-five people a day."

"Europeans?" I asked.

"Mostly," he said. "But once in a while the islanders come too. You know there's some tension here?"

"Yes, I've heard," I replied.

"We distribute many books door to

come there for a month or two to spread Kṛṣṇa consciousness.

"There are many opportunities for reaching the French here," Mahābhāgavata wrote, "and the weather is ideal."

"Notice how he mentioned the French," said Ajita, "and not the Melanesians. They're the island folk who've lived there for thousands of

years. Some of them wanted independence a few years ago. When it came to a vote, the majority preferred to stay a French territory. But there's still a lot of tension between the French and the local people."

"What do you think, Prabhus?" I asked, "Why don't we go for a few weeks?"

They answered with big grins.

One week later six of us flew out of Sydney loaded with books, drums, and cymbals, bound for Nouméa, New Caledonia, two thousand kilometers northeast of Sydney in the South Pacific Ocean.

That evening, as our Boeing 727

At "Le Vegetaria," the Hare Kṛṣṇa restaurant in Nouméa, devotees roll puris to bring to the villagers.

door in the European section, Mahābhāgavata said.

I looked up. "And to the Melanesians?"

"In the capital, Nouméa, there's no problem. But it's too dangerous to go to their villages outside the city," he said. "No outsiders go there."

Our bus stopped abruptly in front of the Hare Kṛṣṇa restaurant.

As we sat and took *prasādam*, everyone hungry after the long journey, I noticed Mahābhāgavata speaking quietly to his wife near the kitchen. He seemed to have guessed my mind. She

we'll depend on Kṛṣṇa."

That afternoon and evening everyone got ready for the next day's expedition. An air of excitement filled the temple as devotees loaded the vans with books and instruments and cooked *prasādam* in the kitchen.

"Make the *prasādam* first class," I asked. "It's our ultimate weapon."

By late evening everything was packed and ready to go. We went to sleep with great hope.

We awoke well before sunrise, and by 7 A.M. we had finished our spiritual practices. The devotees seemed par-

Coming off the main asphalt road, we drove onto a dirt road and headed toward the village. After thirty minutes we pulled up near a group of houses with no one in sight.

"Where is everyone?" Priyavrata asked, a touch of concern in his voice.

"Probably in the fields," said Ajita. "Most likely the women and children are home though."

"Let's get out and have *kirtana* through the village," I said. "And bring the *prasādam*."

We started chanting. Soon the doors of the houses began opening, and the



Melanesian children get a lesson in chanting Hare Kṛṣṇa from Indradyumna Swami.

shook her head disapprovingly and walked over to our table.

"Mahārāja, excuse me," she said. "But no one goes to those villages. We've heard horrible stories."

"But we're not going there to take anything," Ajita said. "They ought to see we've come to give them something—Kṛṣṇa consciousness."

"But how will they know it has anything to do with God?" she asked.

"Know or not know," I said, "Kṛṣṇa's holy name will make the atmosphere auspicious. And *prasādam* will break the ice!"

By this time Mahābhāgavata was becoming convinced. He said we should make a plan.

"The plan is simple," I said. "Like anywhere else in the world, we'll chant Hare Kṛṣṇa and pass out books and *prasādam*. And if there's any problem,

ticularly intent on their chanting. They were taking shelter in Kṛṣṇa's name. Despite our optimism, we knew of the risks.

By 9 A.M. we were off. *Kirtana* filled the van as we drove out of the city. The warm *halavā prasādam* fogged the windows as we entered the jungle and wound our way through the mountains.

After two hours we came out of the mountains and into a valley. We could see small villages scattered here and there, smoke curling from the rooftops of the traditional huts some of the Melanesians still live in. Other, more modern houses dotted the roads to the villages.

"Which village shall we try?" asked Mahābhāgavata.

"Let's go to that one," I said, pointing to a village in the center of the valley. "If it's successful, we can fan out and go to the others."

residents came forward with big smiles to greet us. Suddenly we found ourselves surrounded by curious and inquisitive faces. As we started to give out *prasādam*, the procession came to a standstill. Soon people were coming back for seconds and thirds.

I winked at Mahābhāgavata. "So much for the horrible stories," I said.

Within an hour we'd passed out all the *halavā*. Chanting from house to house, our fears gone, we drew a following of village children. We felt confident this simple process could bring Kṛṣṇa consciousness to every village on the island of New Caledonia. ☸

Indradyumna Swami joined ISKCON in Detroit in 1971. He accepted sannyāsa, the renounced order of life, in 1979. Since then he has spread Kṛṣṇa consciousness in many parts of the world.

THE SACRED LAKE

Rendered from Sanskrit into English,
with commentary,
by His Divine Grace A. C. Bhaktivedanta
Swami Prabhupāda,
Founder-Ācārya of the International Society
For Krishna Consciousness

To please his wife, Devahūti, Kardama Muni has created an aerial mansion by his meditation. As Śrīmad-Bhāgavatam continues, the sage Maitreya describes the mansion to Vidura, a great devotee of Lord Kṛṣṇa.

THIRD CANTO/CHAPTER 23

13 सर्वकामदुग्धं दिव्यं सर्वरत्नसमन्वितम् ।
सर्वद्रव्युपचयोदकं मणिस्तम्भैरुपस्कृतम् ॥१३॥

*sarva-kāma-dugham divyaṁ
sarva-ratna-samanvitam
sarvarddhy-upacayodarkam
maṇi-stambhair upaskṛtam*

sarva—all; *kāma*—desires; *dugham*—yielding; *divyam*—wonderful; *sarva-ratna*—all sorts of jewels; *samanvitam*—bedecked with; *sarva*—all; *ṛddhi*—of wealth; *upacaya*—increase; *udarkam*—gradual; *maṇi*—of precious stones; *stambhaiḥ*—with pillars; *upaskṛtam*—adorned.

It was a wonderful structure, bedecked with all sorts of jewels, adorned with pillars of precious stones, and capable of yielding whatever one desired. It was equipped with every form of furniture and wealth, which tended to increase in the course of time.

PURPORT: The castle created in the sky by Kardama Muni may be called “a castle in the air,” but by his mystic power of *yoga* Kardama Muni actually constructed a huge



DRAWING BY JAGANNATHA KRISHNA DAS

Within Lake Bindu-sarovara, the maidservants of Devahūti respectfully bathe her with valuable oils and dress her in spotless cloth and fine ornaments.

castle in the air. To our feeble imagination, a castle in the sky is an impossibility, but if we scrutinizingly consider the matter we can understand that it is not impossible at all. If the Supreme Personality of Godhead can create so many planets, carrying millions of castles in the air, a perfect *yogī* like Kardama Muni can easily construct one castle in the

air. The castle is described as *sarva-kāma-dugham*, “yielding whatever one desired.” It was full of jewels. Even the pillars were made of pearls and valuable stones. These valuable jewels and stones were not subject to deterioration, but were everlastingly and increasingly opulent. We sometimes hear of castles thus bedecked on the surface of this earth also. The castles constructed by Lord Kṛṣṇa for His 16,108 wives were so bedecked with jewels that there was no need of lamplight during the night.

- 14 दिव्योपकरणोपेतं सर्वकालसुखावहम् ।
पट्टिकाभिः पताकाभिर्विचित्राभिरलंकृतम् ॥१४॥
- 15 स्रग्मिविचित्रमाल्याभिर्मञ्जुशिञ्जत्पडङ्घ्रिभिः ।
दुकूलक्षौमकौशेयैर्नावस्त्रैर्विराजितम् ॥१५॥

*divyopakaraṇopetaṁ
sarva-kāla-sukhāvaham
paṭṭikābhiḥ patākābhir
vicitrābhir alaṅkṛtam*

*sragbhir vicitra-mālyābhir
mañju-siñjat-ṣaḍ-aṅghribhiḥ
dukūla-kṣauma-kauśeyair
nānā-vastrair virājitam*

divya—wonderful; *upakaraṇa*—with paraphernalia; *upe-tam*—equipped; *sarva-kāla*—in all seasons; *sukha-āvaham*—bringing happiness; *paṭṭikābhiḥ*—with festoons; *patākābhiḥ*—with flags; *vicitrābhiḥ*—of various colors and fabrics; *alaṅkṛtam*—decorated; *sragbhiḥ*—with wreaths; *vicitra-mālyābhiḥ*—with charming flowers; *mañju*—sweet; *siñjat*—humming; *ṣaḍ-aṅghribhiḥ*—with bees; *dukūla*—fine cloth; *kṣauma*—linen; *kauśeyaiḥ*—of silk cloth; *nānā*—various; *vastraiḥ*—with tapestries; *virājitam*—embellished.

The castle was fully equipped with all necessary paraphernalia, and it was pleasing in all seasons. It was decorated all around with flags, festoons, and artistic work of variegated colors. It was further embellished with wreaths of charming flowers that attracted sweetly humming bees and with tapestries of linen, silk, and various other fabrics.

- 16 उपर्युपरि विन्यस्तनिलयेषु पृथक्पृथक् ।
क्षिप्तैः कशिपुभिः कान्तं पर्यङ्कव्यजनासनैः ॥१६॥

*upary upari vinyasta-
nilayeṣu pṛthak pṛthak
kṣiptaiḥ kaśipubhiḥ kāntam
paryāṅka-vyajanaśanaiḥ*

upari upari—one upon another; *vinyasta*—placed; *nilay-eṣu*—in stories; *pṛthak pṛthak*—separately; *kṣiptaiḥ*—arranged; *kaśipubhiḥ*—with beds; *kāntam*—charming; *paryāṅka*—couches; *vyajana*—fans; *āsanaiḥ*—with seats.

The palace looked charming, with beds, couches, fans, and seats, all separately arranged in seven stories.

PURPORT: It is understood from this verse that the castle had many stories. The words *upary upari vinyasta* indicate that skyscrapers are not newly invented. Even in those days, millions of years ago, the idea of building many-storied houses was current. They contained not merely one or two rooms, but many different apartments, and each was completely decorated with cushions, bedsteads, sitting places, and carpets.

- 17 तत्र तत्र विनिक्षिप्तानाशिल्पोपशोभितम् ।
महामरकतस्थल्या जुष्टं विद्रुमवेदिभिः ॥१७॥

*tatra tatra vinikṣipta-
nānā-śilpopaśobhitam
mahā-marakata-sthalyā
juṣṭam vidruma-vedibhiḥ*

tatra tatra—here and there; *vinikṣipta*—placed; *nānā*—various; *śilpa*—by artistic engravings; *upaśobhitam*—extraordinarily beautiful; *mahā-marakata*—of great emeralds; *sthalyā*—with a floor; *juṣṭam*—furnished; *vidruma*—of coral; *vedibhiḥ*—with raised platforms (daises).

Its beauty was enhanced by artistic engravings here and there on the walls. The floor was of emerald, with coral daises.

PURPORT: At the present moment people are very proud of their architectural art, yet floors are generally decorated with colored cement. It appears, however, that the castle constructed by the yogic powers of Kardama Muni had floors of emerald with coral daises.

- 18 द्वाःसु विद्रुमदेहल्या भातं वज्रकपाटवत् ।
शिखरेष्विन्द्रनीलेषु हेमकुम्भैरधिश्रितम् ॥१८॥

*dvāḥsu vidruma-dehalyā
bhātaṁ vajra-kapāṭavat
śikhareṣu indranīleṣu
hema-kumbhair adhiśritam*

dvāḥsu—in the entrances; *vidruma*—of coral; *dehalyā*—with a threshold; *bhātam*—beautiful; *vajra*—bedecked with diamonds; *kapāṭa-vat*—having doors; *śikhareṣu*—on the domes; *indra-nīleṣu*—of sapphires; *hema-kumbhaiḥ*—with gold pinnacles; *adhiśritam*—crowned.

The palace was very beautiful, with its coral thresholds at the entrances and its doors bedecked with diamonds. Gold pinnacles crowned its domes of sapphire.

- 19 चक्षुष्मत्पद्मरागाग्र्यैर्वज्रभित्तिषु निर्मितैः ।
जुष्टं विचित्रवैतानैर्महाहैर्हेमतोरणैः ॥१९॥

*caḥṣuṣmat padmarāgāgryair
vajra-bhittiṣu nirmitaiḥ*

caḥṣuḥ-mat—as if possessed of eyes; *padma-rāga*—with rubies; *agryaiḥ*—choicest; *vajra*—of diamond; *bhittiṣu*—on the walls; *nirmitaiḥ*—set; *juṣṭam*—furnished; *vicitra*—various; *vaitānaiḥ*—with canopies; *mahā-arhaiḥ*—greatly valuable; *hema-toraṇaiḥ*—with gates of gold.

With the choicest rubies set in its diamond walls, it appeared as though possessed of eyes. It was furnished with wonderful canopies and greatly valuable gates of gold.

PURPORT: Artistic jewelry and decorations giving the appearance of eyes are not imaginary. Even in recent times the Mogul emperors constructed their palaces with decorations of jeweled birds with eyes made of valuable stones. The stones have been taken away by the authorities, but the decorations are still present in some of the castles constructed by the Mogul emperors in New Delhi. The royal palaces were built with jewels and rare stones resembling eyes, and thus at night they would give off reflective light without need of lamps.

20 हंसपारावतव्रातैस्तत्र तत्र निकूजितम् ।
कृत्रिमान् मन्यमानैः खानधिरुह्याधिरुह्य च ॥२०॥

haṁsa-pārāvata-vrātais
tatra tatra nikūjitam
kṛtrimān manyamānaiḥ svān
adhiruhyaādhiruhya ca

haṁsa—of swans; *pārāvata*—of pigeons; *vrātaiḥ*—with multitudes; *tatra tatra*—here and there; *nikūjitam*—vibrated; *kṛtrimān*—artificial; *manyamānaiḥ*—thinking; *svān*—belonging to their own kind; *adhiruhya adhiruhya*—rising repeatedly; *ca*—and.

Here and there in that palace were multitudes of live swans and pigeons, as well as artificial swans and pigeons so life-like that the real swans rose above them again and again, thinking them live birds like themselves. Thus the palace vibrated with the sounds of these birds.

21 विहारस्थानविश्रामसंवेशप्राङ्गणाजिरैः ।
यथोपजोषं रचितैर्विस्वापनमिवात्मनः ॥२१॥

vihāra-sthāna-viśrāma-
saṁveśa-prāṅgaṇājiraiḥ
yathopajoṣaṁ racitair
vismāpanam ivātmanaḥ

vihāra-sthāna—pleasure grounds; *viśrāma*—resting chambers; *saṁveśa*—bedrooms; *prāṅgaṇa*—inner yards; *ajiraiḥ*—with outer yards; *yathā-upajoṣaṁ*—according to comfort; *racitaiḥ*—which were designed; *vismāpanam*—causing astonishment; *iva*—indeed; *ātmanaḥ*—to himself (Kardama).

The castle had pleasure grounds, resting chambers, bedrooms, and inner and outer yards designed with an eye to comfort. All this caused astonishment to the sage himself.

PURPORT: Kardama Muni, being a saintly person, was living in a humble hermitage, but when he saw the palace constructed by his yogic powers, which was full of resting rooms, rooms for sex enjoyment, and inner and outer yards, he himself was astonished. That is the way of a God-gifted person. A devotee like Kardama Muni exhibited such opulence by his yogic power at the request of his wife, but when the opulence was produced, he himself could not understand how such manifestations could be possible. When a *yogī's* power is exhibited, the *yogī* himself is sometimes astonished.

22 ईदृग्गृहं तत्पश्यन्तीं नातिप्रीतेन चेतसा ।
सर्वमूताशयाभिज्ञः प्रावोचत्कर्दमः स्वयम् ॥२२॥

īdṛg gṛham tat paśyantīm
nātiprītena cetasā
sarva-bhūtāśayābhijñāḥ
prāvocat kardamaḥ svayam

īdṛk—such; *gṛham*—house; *tat*—that; *paśyantīm*—looking at; *na atiprītena*—not much pleased; *cetasā*—with a heart; *sarva-bhūta*—of everyone; *āśaya-abhijñāḥ*—understanding the heart; *prāvocat*—he addressed; *kardamaḥ*—Kardama; *svayam*—personally.

When he saw Devahūti looking at the gigantic, opulent palace with a displeased heart, Kardama Muni could understand her feelings because he could study the heart of anyone. Thus he personally addressed his wife as follows.

PURPORT: Devahūti had spent a long time in the hermitage, not taking much care of her body. She was covered with dirt, and her clothing was not very nice. Kardama Muni was surprised that he could produce such a palace, and similarly his wife, Devahūti, was also astonished. How could she live in that opulent palace? Kardama Muni could understand her astonishment, and thus he spoke as follows.

23 निमज्ज्यास्मिन् हृदे भीरु विमानमिदमारुह ।
इदं शुक्लकृतं तीर्थमाशिषां यापकं नृणाम् ॥२३॥

nimajjyāsmiṁ hrade bhīru
vimānam idam āruha
idam śukla-kṛtam tīrtham
āśiṣāṁ yāpakam nṛṇām

nimajjya—after bathing; *asmiṁ*—in this; *hrade*—in the lake; *bhīru*—O fearful one; *vimānam*—airplane; *idam*—this; *āruha*—ascend; *idam*—this; *śukla-kṛtam*—created by Lord Viṣṇu; *tīrtham*—sacred lake; *āśiṣāṁ*—the desires; *yāpakam*—bestowing; *nṛṇām*—of human beings.

My dear Devahūti, you look very much afraid. First bathe in Lake Bindu-sarovara, created by Lord Viṣṇu Himself, which can grant all the desires of a human being, and then mount this airplane.

PURPORT: It is still the system to go to places of pilgrimage and take a bath in the water there. In Vṛndāvana the people take baths in the River Yamunā. In other places, such as Prayāga, they take baths in the River Ganges. The words *tīrtham āśiṣāṁ yāpakam* refer to the fulfillment of desires by bathing in a place of pilgrimage. Kardama Muni advised his good wife to bathe in Lake Bindu-sarovara so that she could revive the former beauty and luster of her body.

**24 सा तद्भर्तुः समादाय वचः कुवलयेक्षणा ।
सरजं बिभ्रती वासो वेणीभूतांश्च मूर्धजान् ॥२४॥**

*sā tad bhartuḥ samādāya
vacaḥ kuvalayekṣaṇā
sarajam bibhratī vāso
veṇī-bhūtāṁś ca mūrdhajān*

sā—she; *tat*—then; *bhartuḥ*—of her husband; *samādāya*—accepting; *vacaḥ*—the words; *kuvalaya-ikṣaṇā*—the lotus-eyed; *sa-rajam*—dirty; *bibhratī*—wearing; *vāsaḥ*—clothing; *veṇī-bhūtān*—matted; *ca*—and; *mūrdhajān*—hair.

The lotus-eyed Devahūti accepted the order of her husband. Because of her dirty dress and the locks of matted hair on her head, she did not look very attractive.

PURPORT: It appears that Devahūti's hair had remained uncombed for many years and had become complicated in tangles. In other words, she neglected her bodily dress and comforts to engage in the service of her husband.

**25 अङ्गं च मलपङ्केन संछन्नं शबलस्तनम् ।
आविवेश सरस्वत्याः सरः शिवजलाशयम् ॥२५॥**

*aṅgam ca mala-paṅkena
sañchannam śabala-stanam
āviveśa sarasvatyāḥ
saraḥ śiva jalāśayam*

aṅgam—body; *ca*—and; *mala-paṅkena*—with dirt; *sañchannam*—covered; *śabala*—discolored; *stanam*—breasts; *āviveśa*—she entered; *sarasvatyāḥ*—of the River Sarasvatī; *saraḥ*—the lake; *śiva*—sacred; *jala*—waters; *āśayam*—containing.

Her body was coated with a thick layer of dirt, and her breasts were discolored. She dove, however, into the lake, which contained the sacred waters of the Sarasvatī.

**26 सान्तःसरसि वेष्मस्थाः शतानि दश कन्यकाः ।
सर्वाः किशोरवयसो ददर्शोत्पलगन्धयः ॥२६॥**

*sāntaḥ sarasi veśma-sthāḥ
śatāni daśa kanyakāḥ
sarvāḥ kiśora-vayasā
dadarśotpala-gandhayaḥ*

sā—she; *antaḥ*—inside; *sarasi*—in the lake; *veśma-sthāḥ*—situated in a house; *śatāni daśa*—ten hundred; *kanyakāḥ*—girls; *sarvāḥ*—all; *kiśora-vayasāḥ*—in the prime of youth; *dadarśa*—she saw; *utpala*—like lotuses; *gandhayaḥ*—fragrant.

In a house inside the lake she saw one thousand girls, all in the prime of youth and fragrant like lotuses.

**27 तां दृष्ट्वा सहसोत्थाय प्रोचुः प्राञ्जलयः स्त्रियः ।
वयं कर्मकरीस्तुभ्यं शाधि नः करवाम किम् ॥२७॥**

*tām dr̥ṣṭvā sahasotthāya
procuḥ prāñjalayaḥ striyaḥ
vayaṁ karma-karīḥ tubhyam
śādhi naḥ karavāma kim*

tām—her; *dr̥ṣṭvā*—seeing; *sahasā*—suddenly; *utthāya*—rising; *procuḥ*—they said; *prāñjalayaḥ*—with folded hands; *striyaḥ*—the damsels; *vayam*—we; *karma-karīḥ*—maid-servants; *tubhyam*—for you; *śādhi*—please tell; *naḥ*—us; *karavāma*—we can do; *kim*—what.

Seeing her, the damsels suddenly rose and said with folded hands, “We are your maidservants. Tell us what we can do for you.”

PURPORT: While Devahūti was thinking of what to do in that great palace in her dirty clothes, there were at once, by the yogic powers of Kardama Muni, one thousand maidservants prepared to serve her. They appeared before Devahūti within the water and presented themselves as her maidservants, simply awaiting her orders.

**28 स्नानेन तां महार्हेण स्नापयित्वा मनस्विनीम् ।
दुकूले निर्मले नूत्ने ददुरस्यै च मानदाः ॥२८॥**

*snānena tām mahārheṇa
snāpayitvā manasvinīm
dukūle nirmale nūtne
dadur asyai ca mānadāḥ*

snānena—with bathing oils; *tām*—her; *mahā-arheṇa*—very costly; *snāpayitvā*—after bathing; *manasvinīm*—the virtuous wife; *dukūle*—in fine cloth; *nirmale*—spotless; *nūtne*—new; *daduḥ*—they gave; *asyai*—to her; *ca*—and; *mānadāḥ*—the respectful girls.

The girls, being very respectful to Devahūti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine, new, spotless cloth to cover her body.

(continued in next issue)

Remembering Śrīla Prabhupāda

Disciples recall the pastimes of a pure devotee.

IN BOMBAY, every morning for a week or two a life member used to take Śrīla Prabhupāda and a small group of his disciples for a walk on a pleasant open walkway near the sea. One morning, after the stroll, we were sitting in the car about to leave when a woman walked up to us. She held an infant in her arms, and by her side were three other young children. She spoke in Hindi and was obviously begging. Śrīla Prabhupāda passed some coins out the window, giving a few to the woman and each of the children.

While we were driving back, I mustered all my courage and asked, “Why do we give Kṛṣṇa’s money to beggars?” I had read in the *Bhagavad-gītā* that giving charity to spiritually unworthy recipients was not transcendental but was under the influence of the modes of material nature.

After I asked the question there was a long silence, and I felt that my worst fear was realized: I had offended Śrīla Prabhupāda. I waited and still Śrīla Prabhupāda didn’t reply. So finally I offered, “Is it because the money is *prasādam*?”

And Śrīla Prabhupāda at once said, “Yes, it is Kṛṣṇa *prasādam*.”

This answer relieved me immeasurably because not only did it eradicate my doubts about Śrīla Prabhupāda’s act, but it also allowed me to rectify my own offensive mentality.

However, I never took it that I should give money to beggars, thinking it was *prasādam*, but rather from Śrīla Prabhupāda’s hand those coins were sanctified and would purify anyone who received them.

ŚRĪLA PRABHUPĀDA had just arrived in Paris from Moscow. It was his first visit to the French capital. I was excited because I had never seen my spiritual master. Śrīla Prabhupāda had initiated me by letter. He was more wonderful than I had ever dared to imagine. His soothing saffron robes were dazzling in the late-afternoon sunshine.

We fledgling devotees had just opened a new temple in a Paris suburb. We’d done it with sheer enthusiasm and very little money. We were poor, yet madly inspired by Śrīla Prabhupāda’s mercy.

We didn’t even have a car for Śrīla Prabhupāda, so we called a taxi to

take him from downtown Paris to the temple.

Śrīla Prabhupāda sat in the back seat, his servant Aravinda was next to him, and I snuggled as close as possible to Aravinda.

We got caught in a traffic jam in the prestigious Place de la Concorde. The noise of the traffic was disturbing yet I ventured a question, reading from the *Gītā* I always carried with me.

“Śrīla Prabhupāda, what does this verse mean: ‘What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.’”

I wasn’t sure he’d heard me.

“Four o’clock,” he said. “Our devotees wake up at four o’clock.”

Aravinda interjected that I was asking about a verse from the *Bhagavad-gītā*. I read the verse again in a louder voice.

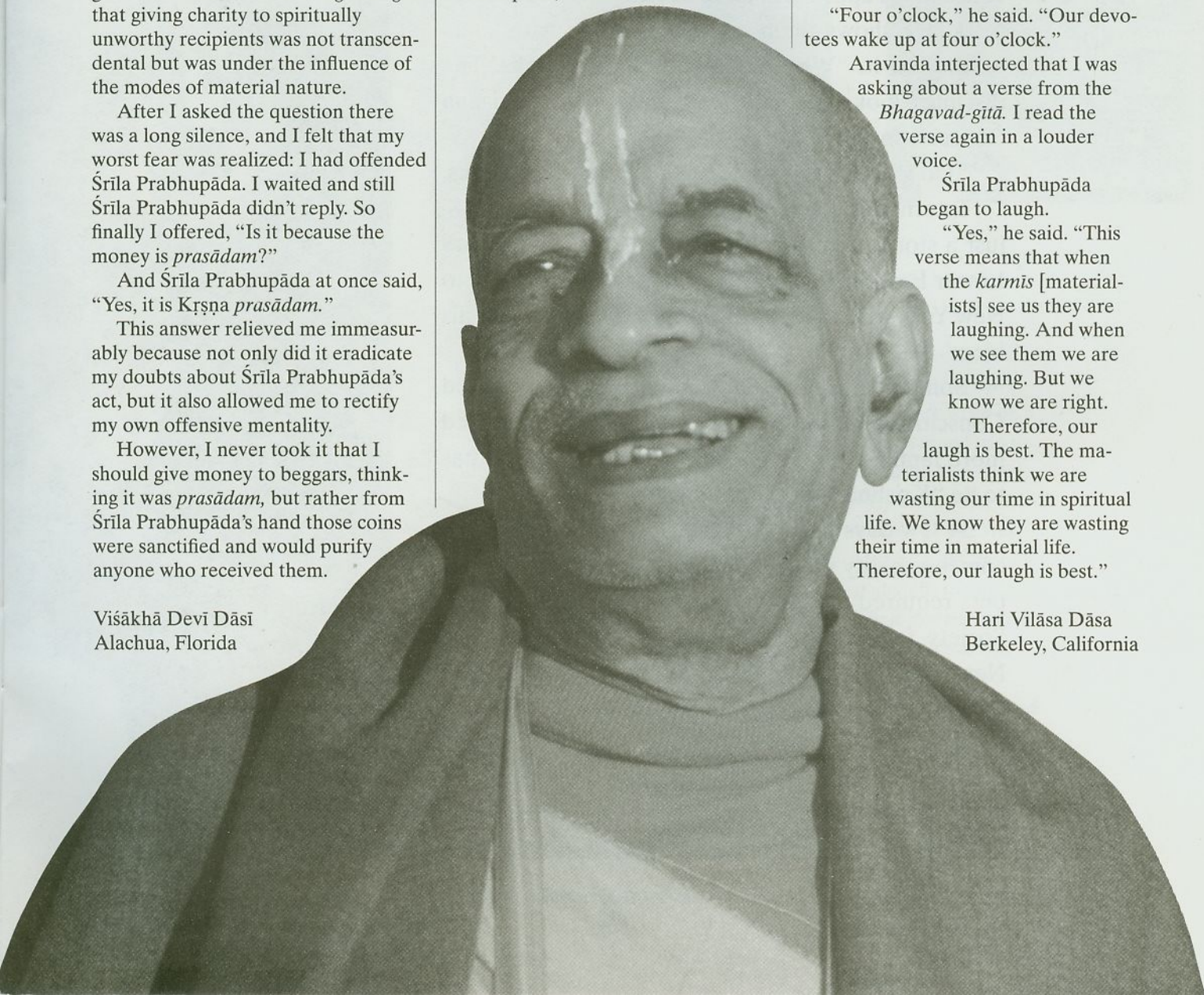
Śrīla Prabhupāda began to laugh.

“Yes,” he said. “This verse means that when the *karmīs* [materialists] see us they are laughing. And when we see them we are laughing. But we know we are right.

Therefore, our laugh is best. The materialists think we are wasting our time in spiritual life. We know they are wasting their time in material life. Therefore, our laugh is best.”

Viśākhā Devī Dāsī
Alachua, Florida

Hari Vilāsa Dāsa
Berkeley, California



The Hare Kṛṣṇa Movement: 25 Years in Pictures

1966: Śrīla Prabhupāda is sitting with a few disciples in his apartment at 26 Second Avenue in New York. He shows them a piece of paper with some writing on it. “What do you think?” he asks. The disciples look: “International Society for Krishna Consciousness—ISKCON.”

“Do you like the name?” Śrīla Prabhupāda asks. International Society? It is hardly international—just a storefront and an apartment on Manhattan’s Lower East Side. But Śrīla Prabhupāda has come to New York with an idea, and now he has a name for his idea.

Someone suggests “International Society for God Consciousness”—something Americans may find more familiar—but Śrīla Prabhupāda says no, it has to be “Krishna Consciousness.”

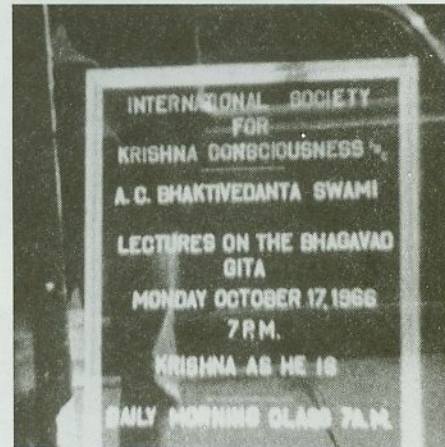
A few days later, on July 11, 1966, the name becomes a reality when Śrīla Prabhupāda signs the papers required to officially register the International Society for Krishna Consciousness in the state of New York. And soon the “International” becomes a reality—within in the next three years, ISKCON temples open in Canada, England, and Germany.

Now, in photographic imagery, we look back upon the twenty-five years that have passed since Śrīla Prabhupāda started ISKCON.





Twenty-six Second Avenue, New York City: A bulletin board announces that the Hare Kṛṣṇa movement is under way at ISKCON's first temple. Śrīla Prabhupāda holds programs—chanting, lecture, more chanting—on Monday, Wednesday, and Friday evenings. Every morning he holds class at 7:00, quite an early hour for the new devotees.



In October 1966 a few devotees leave New York to go on a long-planned trip to India via California. "Try to open a temple on the West Coast," Śrīla Prabhupāda tells them. Their journey takes them as far as San Francisco, where they open the second ISKCON temple, in the Haight-Ashbury district, heart of the new hippie subculture.



Śrīla Prabhupāda proposes to bring *saṅkīrtana*—the public chanting of the Hare Kṛṣṇa *mahā-mantra*—to the streets of every town and village in the world. Here, Nanda Kīśora Dāsa speaks to a Manhattan crowd, 1968.



A devotee shopping in a San Francisco import store comes upon three small figurines from India. Intrigued, she buys them and takes them to Śrīla Prabhupāda at the San Francisco temple. Śrīla Prabhupāda's face lights up. "Ah! This is Kṛṣṇa!" he says. The figurines are Deities of Jagannātha, Baladeva, and Subhadrā, reproductions of the famous Deities in Jagannātha Purī, India. Śrīla Prabhupāda tells the devotees to carve large Deities, using the small ones as models, and take them on a parade through the city, like the parade held each year in Purī.

So on July 9, 1967, ISKCON holds its first Rathayātrā: "The San Francisco Car Festival." The Deities ride on a flatbed truck borrowed from a nearby hippie group. The next year they ride on a more traditional chariot, a large wooden structure decorated with canopies and flags, pulled through the streets by festival-goers. Soon ISKCON begins holding annual Rathayātrās in cities around the world.

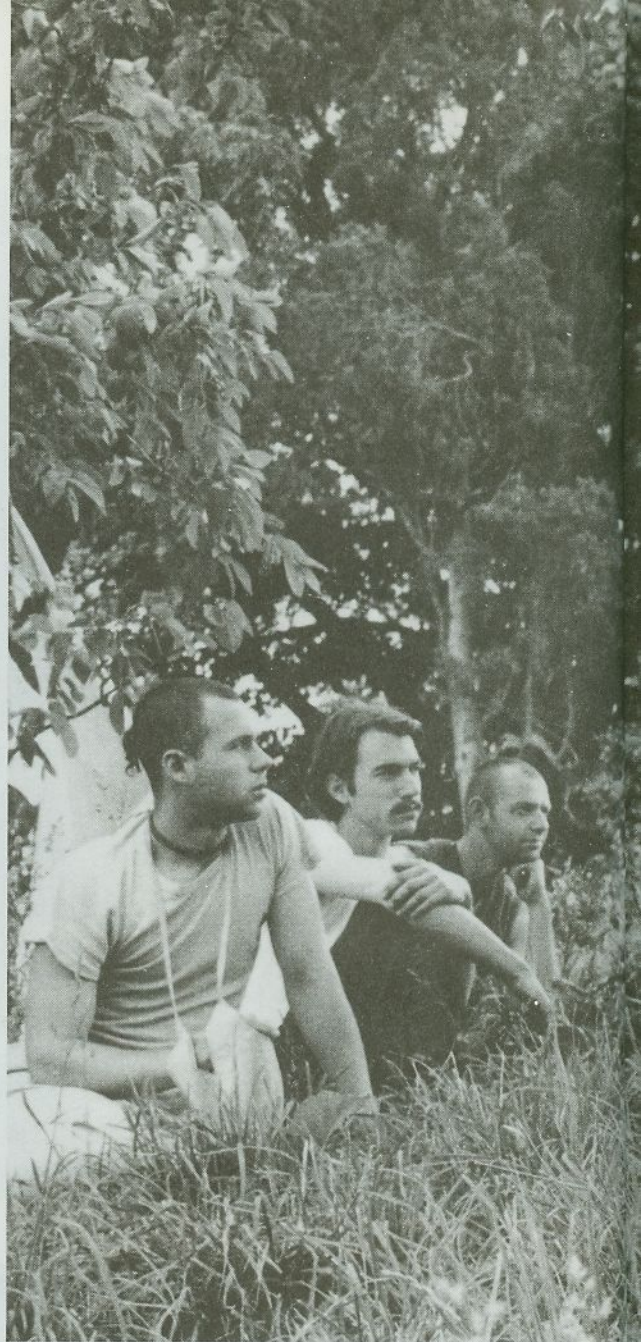
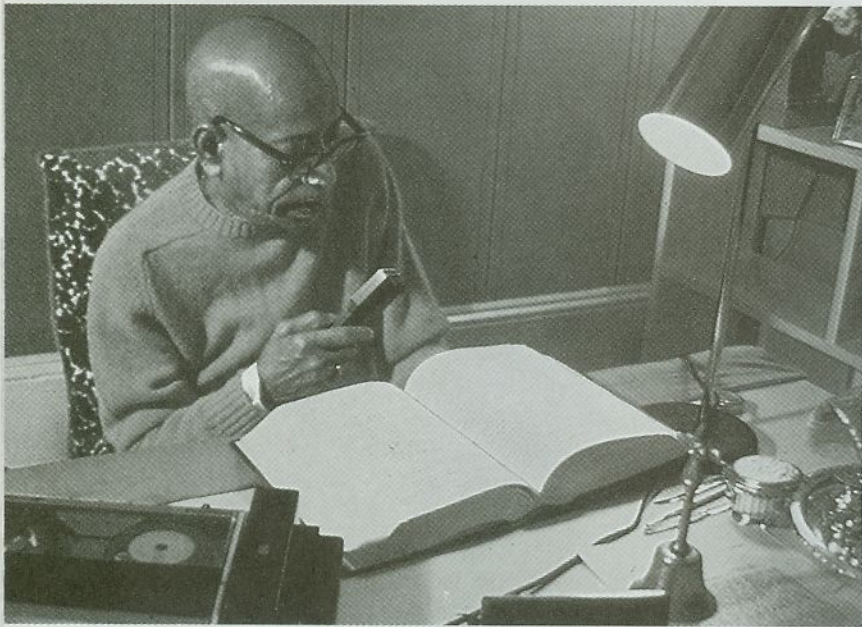
In July 1967, Śrīla Prabhupāda leaves America for India to recover from a heart attack. The devotees in New York see him off at Kennedy Airport. Will he return? Only Kṛṣṇa knows.



Devotees soon become a familiar sight, chanting in New York, Los Angeles, Philadelphia, and other cities. At right, a chanting party on the Boston Commons, 1969.



After Śrīla Prabhupāda returns to the United States, he resumes an essential part of his mission: presenting the Vedic scriptures in English. "I am not inventing anything," he tells his disciples. "I am simply repeating what I have heard from my spiritual master." Below, Śrīla Prabhupāda consults a Sanskrit commentary as he dictates a verse and purport.



"If a man has some land and a cow," Śrīla Prabhupāda says, "all his economic problems will be solved." In 1968, ISKCON's first rural community opens in West Virginia. After some time, the farm's leaders pull the community off course, and it ceases to be a part of ISKCON. But other ISKCON farm communities persevere. Above, Śrīla Prabhupāda visits the West Virginia farm, June, 1968.



Īśa Devī Dāsī transcribes one of Śrīla Prabhupāda's tapes.

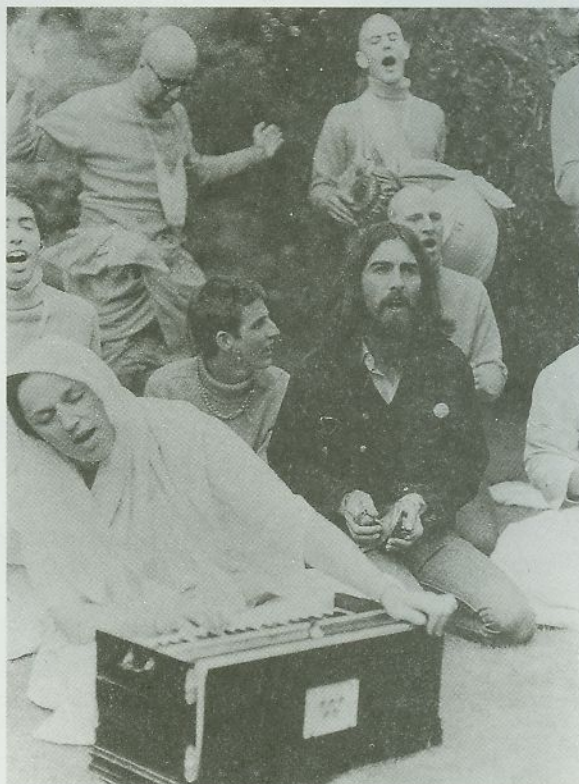


By 1970, ISKCON is printing *Back to Godhead* on its own press. Śrīla Prabhupāda started the magazine in Calcutta in 1944. In 1966 he asked his disciples to take it over: "Make it as popular as *Life* magazine." At left, devotees collate pages in ISKCON's print shop, Boston, 1970.

In the summer of 1968 Kṛṣṇa consciousness goes to Europe, as devotees open centers in London and Hamburg. The following year devotees go to Paris. Below, Oxford Street, London, early 1970.



Soon after the devotees arrive in London, they meet George Harrison. In 1969, with Harrison as producer, the devotees make the British hit parade with a record of the Hare Kṛṣṇa *mahā-mantra*. When Śrīla Prabhupāda hears their new record of prayers from *Brahma-saṁhitā* in early 1970, he asks that it be played every morning in ISKCON temples all over the world. At left, George Harrison chants with the devotees to promote their hit record, London, 1969.

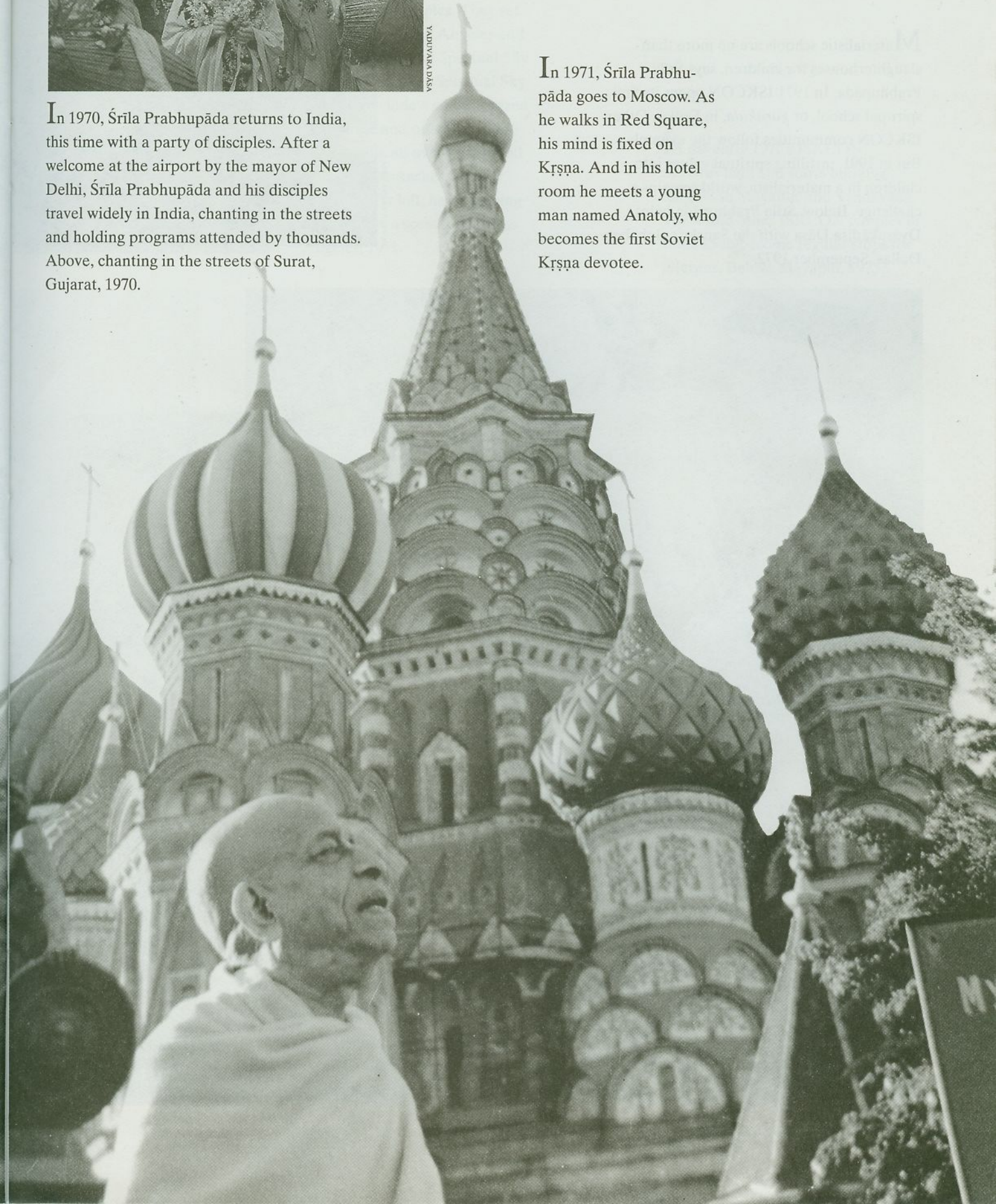




YADUVARADASA

In 1970, Śrīla Prabhupāda returns to India, this time with a party of disciples. After a welcome at the airport by the mayor of New Delhi, Śrīla Prabhupāda and his disciples travel widely in India, chanting in the streets and holding programs attended by thousands. Above, chanting in the streets of Surat, Gujarat, 1970.

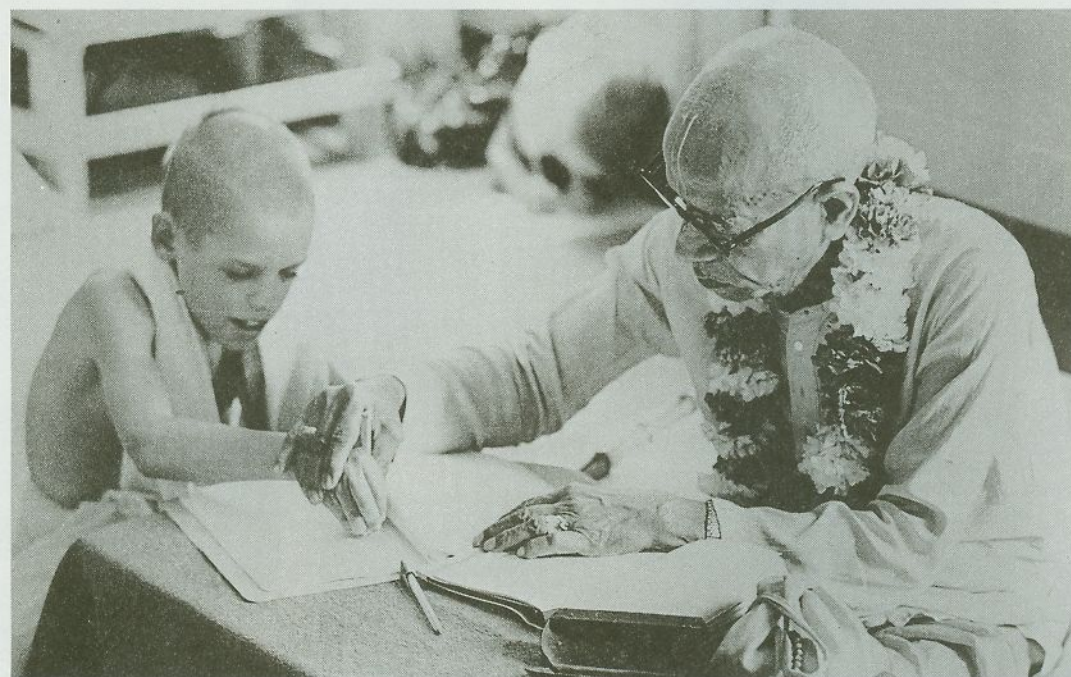
In 1971, Śrīla Prabhupāda goes to Moscow. As he walks in Red Square, his mind is fixed on Kṛṣṇa. And in his hotel room he meets a young man named Anatoly, who becomes the first Soviet Kṛṣṇa devotee.



Materialistic schools are no more than slaughterhouses for children, says Śrīla Prabhupāda. In 1971 ISKCON opens its first spiritual school, or *gurukula*, in Dallas. Other ISKCON communities follow the example. But in 1991, instilling spiritual values into children in a materialistic world remains a challenge. Below, Śrīla Prabhupāda helps Dvārakādiśa Dāsa with the Sanskrit alphabet, Dallas, September 1972.



MURALIVADANA DĀSA



BHARGAVA DĀSA

The Kṛṣṇa consciousness movement spreads strongly by distributing the knowledge transmitted in standard Vedic books.



In 1969 devotees decide to make their own incense and sell it to support their temples. They set up a factory in Los Angeles and name the company Spiritual Sky. Within a few years Spiritual Sky grows to include a computerized warehouse and office complex, sales people all over the United States, and branches in other countries. At left, hand-dipping the sticks into scented oils, Los Angeles, 1971.

In the early 1970's ISKCON acquires land and starts building temples in Māyāpur and Vṛndāvana. These and other ISKCON temples in India soon become regular stops for pilgrims. Below: Māyāpur, 1973.





Most scientists say that life comes from matter. But Śrīla Prabhupāda doesn't buy it. "Where is the proof?" he asks. "Just give one instance of life arising from matter." On his daily walks, shortly after dawn, Śrīla Prabhupāda puts such challenges to his disciples.

Sometimes he calls for Svarūpa Dāmodara Dāsa, a graduate student in physical organic chemistry. And as Svarūpa Dāmodara records the talk, Śrīla Prabhupāda critiques modern scientific ideas, as he does here on Venice Beach, Los Angeles, in 1973.



1974: To keep the Hare Kṛṣṇa movement inspired and pure, Śrīla Prabhupāda calls his followers together for their first annual festival in India. From all over the world, ISKCON devotees come to Māyāpur, West Bengal, the place of Lord Caitanya's birth, to tour holy places of pilgrimage and join in chanting Hare Kṛṣṇa. They continue to do so every year.



In 1974 Dr. J. Stillson Judah, a professor of the history of religions, writes the first book-length scholarly study of the Hare Kṛṣṇa movement in the West, *Hare Kṛṣṇa and the Counterculture*. Later that year, he speaks with Śrīla Prabhupāda in Los Angeles on Śrīla Prabhupāda's morning walk. "As we were walking together on the seashore with the tide rushing in," Dr. Judah recalls, "he was speaking of Christianity and of its belief in Jesus Christ as the Son of God. He said this was a belief which he also held. Mindful of the orthodox Christian belief in the Trinity, he questioned me: 'If Jesus Christ is the Son of God, then who is the Father?' And of course he was referring to Kṛṣṇa, God the Father."



VISAKHA DEVIDAN



Even in his seventies, Śrīla Prabhupāda travels briskly to spread the Hare Kṛṣṇa movement. Within two months of arriving here in Geneva in May of 1974, Śrīla Prabhupāda visits ISKCON temples in Paris and Frankfurt, leads festivals in Melbourne, San Francisco, and Chicago, and journeys on to Los Angeles, Dallas, West Virginia, and Bombay.



San Francisco, 1974: At ISKCON's Rathayātrā, Śrīla Prabhupāda leads devotees and thousands of festival-goers in the chanting of the *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

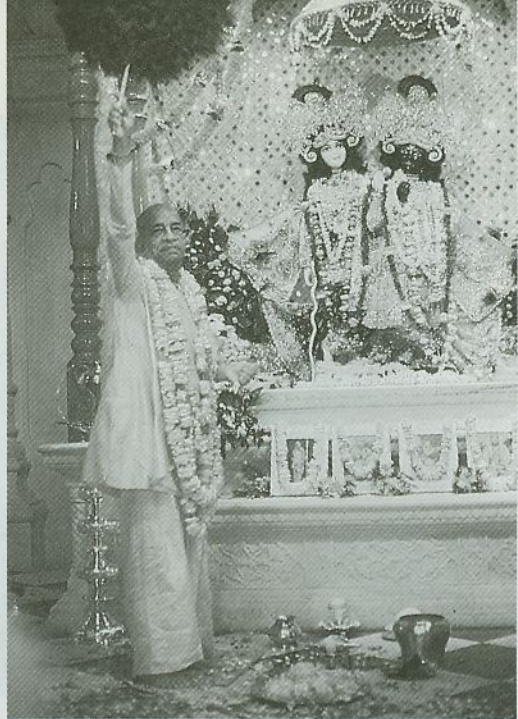


ISKCON art, Śrīla Prabhupāda says, will provide windows to the spiritual world. Left, in 1975, devotee artists collaborate on a sculpture of Garuḍa, the man-eagle who serves as the carrier of Lord Viṣṇu.

VIŚAKHĀ DEVI DĀSĪ



VISAKHA DEVIDIAS



VISAKHA DEVIDIAS

Vṛndāvana, the site of Lord Kṛṣṇa's youthful pastimes: Śrīla Prabhupāda stayed here before coming to the West. And after the Hare Kṛṣṇa movement in the West begins spreading, he wants to build a temple in Vṛndāvana, especially for Western Hare Kṛṣṇa devotees. After years of struggle, he succeeds. Here, in April of 1975, he offers the first ceremony of worship to the newly installed Deities of Lord Kṛṣṇa and His expansion Lord Balarāma.

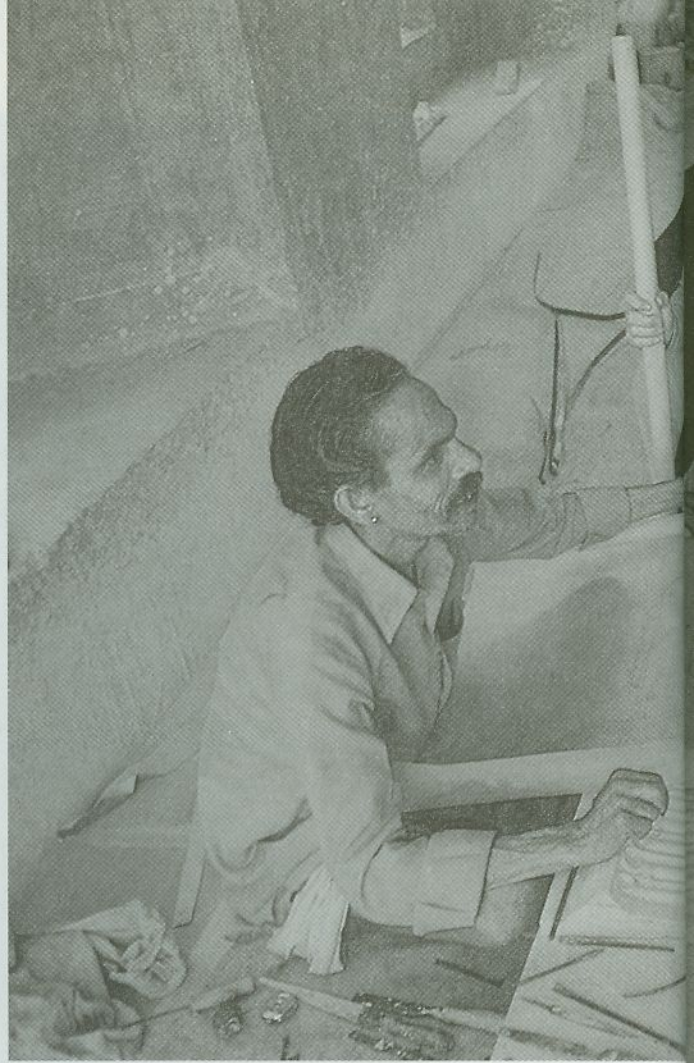


Hare Kṛṣṇa buses begin crisscrossing America, spreading Kṛṣṇa's message and giving young men a chance to join the tour—for a few weeks, a few months, or even a lifetime. In 1975 the devotees converge in Chicago, where they pose for this picture with Śrīla Prabhupāda and the Deities of Rādhā-Dāmodara.



YAMARAJA DAS

In November of 1977, only twelve years after he brought the Hare Kṛṣṇa movement to the West, Śrīla Prabhupāda passes away. After his departure, devotees set to work on two memorials in his honor—one at his burial site in Vṛndāvana (above and at right) and the other in Māyāpur. Both get off to a slow start. Neither is yet finished.



VIDYANANDA DAS

In Bombay in January 1978, Śrīla Prabhupāda's disciples open Hare Kṛṣṇa Land, the temple and cultural center he worked hard to build for Lord Kṛṣṇa.



YAMARAJA DASA

In the fall of 1978, when the monsoons in West Bengal cover the Nadia district with flood waters up to ten feet deep, devotees set out in boats to give hungry people Kṛṣṇa's *prasādam*, spiritual food.



MAYESWARA DASA



With Śrīla Prabhupāda no longer physically present, his disciples take the lead. Eleven of them begin serving as spiritual masters. At first devotees celebrate, as here at festivities in 1979. But *māyā* soon attacks strongly, bringing confusion about what the role of Śrīla Prabhupāda's followers should be. Only gradually does the movement recover. As Śrīla Prabhupāda wrote in 1974, the spiritual master establishes Kṛṣṇa conscious principles, "but when he disappears, things again become disordered." Then his disciples "try to relieve the situation by sincerely following the instructions of the spiritual master."



BHARGAVA DASA

The Hare Kṛṣṇa movement continues to spread. Here, high in the Andes, ISKCON devotees pass out magazines in Spanish to crowds in Cuzco, Peru.

Child Kṛṣṇa melts the Iron Lady. At a party in London's Hyde Park to mark 1979 as the International Year of the Child, Prime Minister Margaret Thatcher meets six-year-old Yamunā Dāsī, dressed as Lord Kṛṣṇa.

"Who are you," asks Mrs. Thatcher.

"I am Kṛṣṇa," says Yamunā.

"Then why are you blue?"

"Because Kṛṣṇa is blue."

The Prime Minister smiles, accepts Lord Kṛṣṇa's garland, and gives Yamunā a big hug.



RAJHA KRISHNA DASA



The Festival of the Chariots rolls on. In Washington, D.C., 1982, ISKCON devotees celebrate the glories of the Lord of the universe near the meeting place of lesser dignitaries.

PARAMĀNANDA DĀSA



Śrīla Prabhupāda wanted his followers to develop farm communities where they could live simply, in spiritual consciousness and in harmony with nature. But mortgages are high, and giving up city ways comes slowly. The self-sufficient living Śrīla Prabhupāda envisioned still seems quite a few ox paces away. Yet the work proceeds, at its own pace, as here in 1982 on the Gītā Nāgarī farm in Pennsylvania.

In 1986, five hundred years after the advent of Lord Caitanya Mahāprabhu, ISKCON's Padayātrā, or foot pilgrimage, begins a journey of more than 7,000 kilometers in India—down one coast and up the other. The party's ox cart carries forms of Lord Caitanya for people to see. The show goes so well that it branches out to a dozen other countries, and in 1991 it's still on the road.



YAMAKRISHNA DASA



JAGANNATHA KRISHNA DASA

Hare Kṛṣṇa comes out from the underground in the Soviet Union, as *glasnost* brings an end to persecution. In 1989, fifty-nine Soviet devotees, many formerly confined to prisons and mental hospitals for their beliefs, are granted permission to travel to India on pilgrimage. They receive a tumultuous welcome at Calcutta Airport.

By 1991, ISKCON has devotees in virtually all the Soviet republics. More than a million people have purchased copies of *Bhagavad-gītā*, and festivals and chanting parties spread the Hare Kṛṣṇa *mantra* freely on the streets.



YAMARAJA DASA

As ISKCON grows, more and more devotees practice Kṛṣṇa consciousness in their own homes. Above, Śamīka Rṣi Dāsa performs the *ārati* ceremony for his household Deities. ❁

The Hare Kṛṣṇa Calendar

Month of Vāmana

(June 28-July 26)

JULY

7—Disappearance anniversary of Śrī Śrīvāsa Paṇḍita, one of the principal associates of Lord Caitanya.

8—Yogini Ekādaśī. Fasting from grains and beans.

11—Disappearance anniversary of Śrīla Gadādhara Paṇḍita, one of the principal associates of Lord Caitanya. Also, disappearance anniversary of Śrīla Bhaktivinoda Ṭhākura. Fasting till noon, then feasting.

12—Guṇḍicā-mārjana. Festival of the cleansing of the Guṇḍicā temple.

13—Lord Jagannātha's Ratha-yātrā in Purī, India. Also, disappearance anniversary of Śrīla Svarūpa Dāmodara Gosvāmī and Śrīla Śivānanda Sena, intimate associates of Lord Caitanya.

22—Śayanā Ekādaśī. Fasting from grains and beans.

26—Disappearance anniversary of Śrīla Sanātana Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. First month of Cāturmāsya begins (fasting from spinach).

Month of Śrīdhara

(July 27-August 25)

AUGUST

1—Disappearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

3—Disappearance anniversary of Śrīla Lokanātha Gosvāmī, a great devotee of Lord Caitanya.

6—Kāmikā Ekādaśī. Fasting from grains and beans.

20—Jhulana-yātrā (swing festival) of Śrī Śrī Rādhā-Govinda begins.

21—Pavitraropanī Ekādaśī. Fasting from grains and beans.

22—Disappearance anniversary of Śrīla Rūpa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

Disappearance anniversary of Śrīla Gauridāsa Paṇḍita, an associate of Lord Caitanya.

25—Jhulana-yātrā ends. Appearance anniversary of Lord Balarāma. Fasting till noon, followed by feasting. Second month of Cāturmāsya begins (fasting from yogurt).

Month of Hṛṣikeśa

(August 26-September 23)

SEPTEMBER



Absorbed in divine thought, Śrīla Prabhupāda sings the praises of Śrī Śrī Rādhā-Kṛṣṇa. In early September, devotees will celebrate the appearance anniversaries of Lord Kṛṣṇa and Śrīla Prabhupāda.

2—Śrī Kṛṣṇa Janmāṣṭamī, the appearance anniversary of Lord Kṛṣṇa. Fasting till midnight. Call your local Hare Kṛṣṇa temple for a schedule of events.

3—Appearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Kṛṣṇa Consciousness. Fasting till noon, followed by feasting.

Calendar calculated for Śrīdhām Māyāpur, West Bengal, India. Dates may vary for other locations. Consult your local Hare Kṛṣṇa temple for the exact dates for your area.

MASTER (continued from page 8)
letter. . . He simply delivers.”¹³

Śrīla Prabhupāda feels indebted, he says, not only to his spiritual master, from whom he received the message of Kṛṣṇa, but also to his disciples, who are helping him spread it.

“Anyone who is coming to Kṛṣṇa consciousness is not an ordinary living being.

Actually, he’s a liberated soul. And I am very much hopeful that, even if I die, my disciples who are now participating today will continue my movement. . . .

“Bhaktivinoda Ṭhākura wanted European and American people to understand the philosophy of the Caitanya cult and take part in it. That was his desire. My Guru Mahārāja, His Divine Grace Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, also attempted to send his disciples to preach the Caitanya cult in the Western world. . . .

“At our first meeting, perhaps you know, he asked me to preach. So at that

time I was a young man, only twenty-five years old, and I was also a householder. I should have joined and executed his desire immediately, but due to my ill luck I could not immediately execute his order. But it was in my heart: ‘It is to be done.’

“So anyway, although I began very late, at the age of seventy years, by the help of my disciples this movement is gaining ground and is spreading all over the world. Therefore I have to thank you. It is all due to you. It is not my credit. It is your credit that you are helping me execute the order of my Guru Mahārāja.”¹⁴

How Does One Meet A Spiritual Master?

“Kṛṣṇa is within everyone. . . . So He is called *caitya-guru*, the *guru* within the heart. . . . And when Kṛṣṇa sees that a living entity is very anxious to understand Him or to revive his Kṛṣṇa con-

sciousness, then Kṛṣṇa gives him all opportunity, especially by manifesting Himself as the spiritual master. . . . The spiritual master is therefore Kṛṣṇa’s manifestation—Kṛṣṇa’s mercy manifestation to help a person develop his Kṛṣṇa consciousness.”¹⁵

“The whole world is in the blaze of the threefold miseries, and a person who is authorized to deliver people from those material pangs is called a spiritual master.”¹⁶

Continuing the Disciplic Succession

Śrīla Prabhupāda tells his disciples that they too should become spiritual masters.

“Spiritual master is not a new invention. So all my students present here who are feeling so much obliged . . . I am obliged to them because they are helping me in this missionary work. At the same time, I shall request them all to

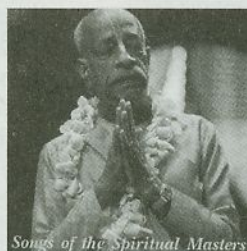
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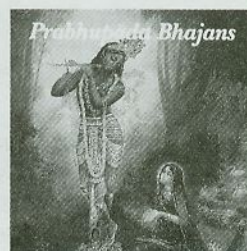
CD-2
Cintāmaṇi, Hare Kṛṣṇa Mantra and Purport, Jaya Rādhā-Mādhava, Prayers to the Six Gosvāmīs, Gurvāṣṭakam



CD-3
Nāma-saṅkīrtana, Jīva Jāgo, Gāya Gaura Madhura Svare and Purport, Nārada Muni Bājāya Viñā and Purport



CD-4
Cintāmaṇi, Hari Hari Bipale, Jaya Jagadisa Hare, Hare Kṛṣṇa Kīrtana



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**“You also become a guru at your home.
It is not that you have to make a gigantic show
of becoming a guru. The father has to become a guru;
the mother has to become a guru.”**



become spiritual masters. Every one of you should become spiritual masters next.

“And what is your duty? Whatever you are hearing from me, whatever you are learning from me, you have to distribute the same in toto, without any addition or alteration. Then all of you will become spiritual masters. . . .

“To become a spiritual master is not a very wonderful thing. One simply has to become a sincere soul.”¹⁷

“It is not difficult. It is difficult when you manufacture something. But if you simply present whatever you have heard from your spiritual master, it is very easy.

“If you want to become overintelligent, to present something, to interpret something, over what you have heard from your spiritual master, then you’ll spoil the whole thing. Don’t make any addition or alteration. Simply present it as it is. . . . Remain always a servant of your spiritual master and present the thing as you have heard it. You will be a spiritual master. This is the secret.”¹⁸

“One should not think, ‘I am not qualified to become a *guru*.’ No, you are qualified if you follow strictly the *paramparā* system.”¹⁹

“If you simply preach this cult—‘My dear friend, my dear brother, you surrender to Kṛṣṇa’—you become a spiritual master.”²⁰

There Is a Need

“Caitanya Mahāprabhu has asked everyone to become a *guru*. Everyone. Because there is need of *gurus*. The world is full of rascals; therefore there is need of so many *gurus* to teach them. . . .

“Caitanya Mahāprabhu says: *āmāra ājñāya guru hañā tāra’ ei deśa*: Wherever

you are living, become a *guru* and deliver them. Suppose you are living in a small neighborhood; you can become a *guru* of that neighborhood and deliver them.

“How is it possible? I have no education. I have no knowledge. How can I become *guru* and deliver them?

“Caitanya Mahāprabhu said: It is not at all difficult. *Yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa*. This is your qualification. If you simply deliver the message given by Kṛṣṇa, you become *guru*.

“Kṛṣṇa said, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja*. [‘Give up all other engagements and surrender to Me.’] You preach. You request everyone, ‘Sir, you surrender to Kṛṣṇa.’ Then you become a *guru*. It is a very simple thing. Kṛṣṇa said, *man-manā bhavamad-bhaktō mad-yājīmāṁ nama-skuru*. [‘Think of Me, become My devotee, worship Me, and offer obeisances to Me.’] You say, ‘You become a devotee of Kṛṣṇa. You offer obeisances. Here is a temple. Here is Kṛṣṇa. Please come here. . . .’

“So this is the *guru*’s qualification. The *guru* does not show some magic or produce some wonderful things to become *guru* . . .

“People are giving me credit that I have done miracles. But my miracle is that I carried the message of Caitanya Mahāprabhu: *yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa*.

“So this is the secret. Any one of you can become a *guru*. It is not that I am an extraordinary man, an extraordinary god coming from some mysterious place. It is not that—it is a very simple thing.

“Caitanya Mahāprabhu says: *yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa*. So I request you to follow Caitanya Mahāprabhu’s instruction that you also become a *guru* at your home. It is not that you have to make a gigantic show of

becoming a *guru*. The father has to become a *guru*; the mother has to become a *guru*. Actually, in the *sāstra* it is said one should not become a father, one should not become mother, if he does not become a *guru* to his children.”²¹

Become Kṛṣṇa’s Favorite

“So I hope that all of you—men, women, boys, and girls—become spiritual masters and follow this principle. Simply sincerely follow the principles and speak to the general public. Then you become Kṛṣṇa’s favorite. Kṛṣṇa says in the *Bhagavad-gītā*, *na ca tasmān manuṣyeṣu kaścīn me priya-kṛttamaḥ*: ‘One who is doing this humble service of preaching work, Kṛṣṇa consciousness—nobody is dearer to Me than him.’ So if you want to become recognized by Kṛṣṇa very quickly, take up this process of becoming a spiritual master. Present the *Bhagavad-gītā* as it is. Then your life is perfect.”²² ❁

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20. London, August 22, 1973.
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22. London, August 22, 1973.



EVERY TOWN & VILLAGE

The worldwide activities of the International Society for Krishna Consciousness (ISKCON).

WORLD NEWS

United States

ISKCON's first temple opens again in July, at 26 Second

Avenue in New York. This is the small storefront where Śrīla Prabhupāda started ISKCON in 1966. It had formerly been a shop and still bore the name "Matchless Gifts."

After three years, ISKCON moved on to larger quarters, but now devotees are opening the original place again. It will serve as a reading room, a memorial to Śrīla Prabhupāda, and a full-time center for spreading Kṛṣṇa consciousness. The place next door—a laundromat in the old days—will become a Hare Kṛṣṇa restaurant.

The temple will reopen with a festival on July 11—twenty-five years from the day of ISKCON's founding.

ISKCON has secured a ten-year lease on the property, with an option to buy. There's a fund-raising campaign to help the project. For details, see page 60.



Rāmabhadra Dāsa, president of ISKCON New York, at the newly-acquired 26 Second Avenue storefront.

San Francisco celebrates its twenty-fifth annual Rathayātrā festival, the Festival of the Chariots, on August 4. The mayor, Art Agnos, has proclaimed the occasion Rathayātrā Day.

Bhagavad-gītā on computer disks has been released by the Bhaktivedanta Archives. The computerized *Gītā*

includes the Sanskrit transliteration, the full text, and Śrīla Prabhupāda's complete purports. Included is a versatile program for making searches. (For ordering information, see page 59.)

Europe

Boy George has filled the British air-waves with the chanting of Hare Kṛṣṇa. The popular singer's record *Bow Down Mister*, his "Krishna anthem," has been high on the British charts.



New album by Boy George

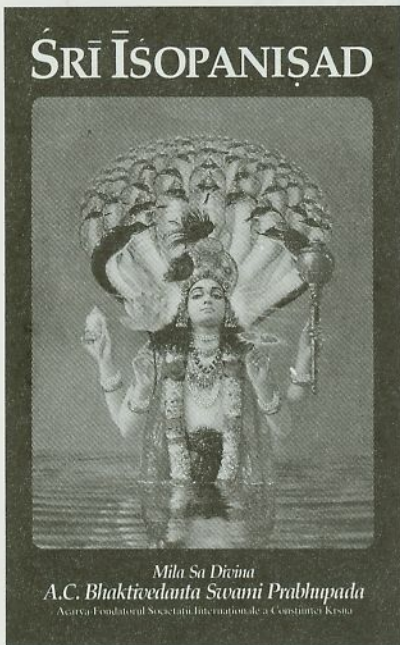
Though George says he's still "too materialistic" to live the devotees' life-style, he's "totally sympathetic" to Kṛṣṇa consciousness and "quite happy to promote it." Ultimately, he says, "the song is just meant to make people feel happy."

A 90-room villa serves as ISKCON's new center near Padua, in northeastern Italy. The devotees purchased the villa, a former monastery between Padua and Vicenza, to replace their old center, a smaller, rented building near a Padua factory.

Poland got a taste for big Kṛṣṇa conscious festivals in May, as the Gauranga Bhajan Band toured the country with chanting, spiritual food, and multi-projector slide shows.

The Bhaktivedanta Book Trust has enhanced its main European production center, in Sweden. The center puts

out books in more than twenty-seven languages. It's now set up to come out with two hundred new titles a year.



People in Romania are reading their first Vedic scripture—Śrī Īsopaniṣad, published in Romanian by the Bhaktivedānta Book Trust.

India

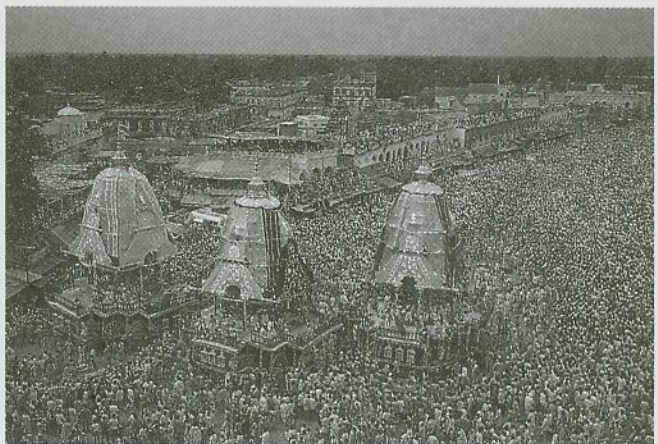
Thousands of people feasted on prasādam, spiritual food, served by ISKCON at the annual rice-and-yogurt festival in Panihati, West Bengal. The festival, held June 24,

celebrates a feast thrown for Lord Caitanya's devotees 500 years ago.

In America, the festival is also held at the end of June in Atlanta, Georgia.

The giant Rathayātrā festival takes place in Purī, Orissa, on July 13. ISKCON holds its Rathayātrā festival in Calcutta the same day.

For more detailed news, ISKCON puts out a monthly newspaper, ISKCON World Review. To subscribe, see page 58. Any news from your town or village? Please let us know!



Rathayātrā in Jagannātha Purī, India

MĀYĀPUR-VṚNDĀVANA NEWS

Here's news from the two places most sacred to Hare Kṛṣṇa devotees: Māyāpur (90 miles north of Calcutta) and Vṛndāvana (90 miles south of New Delhi).

Māyāpur

Direct Telephone Service Installed

Phone calls can now go in and out of Māyāpur directly. With tens of thousands of pilgrims visiting Māyāpur every year, the Department of Telephones has put in a new exchange, sparing callers from having to go through local operators.

New Kitchen Building for Gurukula

The gurukula school has a new kitchen building. Designed to cook for and seat 300 people, the building is being built in phases. The first phase—the ground floor—should be done by now. The next phase—another floor—will be added next year. The kitchen is being built with donations from Switzerland.

Cost-efficient Architect

Helping Build New Places to Stay

An architectural school dedicated to cost-efficient technology is helping the Māyāpur project build a new guest-house and a new residence for unmarried men. The work is now in progress.

Laurie Baker's architectural school has worked in South India the last thirty years to promote the use of local materials for cost-efficient building, with a minimum of steel and cement.

Eager to spread such techniques to other parts of India, the school has sent to Māyāpur an engineer, a supervisor, and four masons. They'll stay as long as needed to train ISKCON's construction team.

The new building for men will house 200.

It's Monsoon Time in Māyāpur

The rains in Māyāpur are enormous. If you're planning to visit, bring your own boat.

Vṛndāvana

Swing Festival

From August 25 through August 28, Vṛndāvana celebrates its most widely attended festival, Jhūlan Yātrā, Lord Kṛṣṇa's swing festival. During the festival, small Deities in Lord Kṛṣṇa's temples enjoy swinging on ornate swings. The temples also sponsor *rāsa-līlā* dramas and dance performances. During this very pleasant time—after the summer has broken and the monsoon rains have passed—the population of Vṛndāvana is said to increase tenfold.

PADAYĀTRĀ NEWS

Padayātrā India

At the start of July the Padayātrā will leave the state of Karnataka and cross into Maharashtra. There the devotees will stop first in the city of Kohlapur, known for its temple of Mahā-Lakṣmī, visited by Śrī Caitanya Mahāprabhu.

Traveling northeast, the devotees will reach Pandharpur, the home of Lord Vithala, the Viṣṇu Deity worshiped by the saint Tukarama. When the devotees arrive, at the end of July, they'll be just in time for Śayanā Ekādaśī, when the temple of Lord Vithāla celebrates its biggest festival of the year. Thousands of pilgrims attend from all over the state of Maharashtra.

Then the Padayātra will walk on to Nasik, on the bank of the Godavari, one of India's seven sacred rivers. It is at Nasika that Lakṣmaṇa, the younger brother of Lord Śrī Rāmacandra, cut off the nose of the ogress Śūrpaṅkhā, and it is here also that the demon Rāvaṇa kidnapped Lord Rāmacandra's wife, Sītā.

This year the celebration of Kumbha Mela will be taking place at Nasik, and the Padayātrā will enter in time for the holy bathing days at the end of August and beginning of September.

About twenty kilometers west of Nasik, the party will also visit Tryambakesvara, the source of the Godavari.

From Nasik, the Padayātrā will head northwest into the state of Gujarat.

On October 23 through November 21, in a separate party, ISKCON's pilgrims will walk through the holy land of Vṛndāvana, where Lord Kṛṣṇa performed the transcendental pastimes of His childhood and youth.

Earlier this year, the Padayātrā in Navadvīpa, West Bengal, went so well that next March it will become part of ISKCON's annual Māyāpur-Vṛndāvana festival.

Padayātrā Europe

Padayātrā started in England at Newcastle on May 1. A spokesman for the party said, "We are walking to share a more simple and

spiritual way of life and to show its benefit in our relationships with each other and the environment."

By the end of June the Padayātrā will have passed through Leeds, Manchester, Liverpool, Birmingham, and Leicester. Its next big festivals: July 3 in Northampton,

**Major Padayātrā Festivals
In Europe**

July 17: Amsterdam
(with the Festival of the Chariots)

July 28: The Hague

July 31: Breda

August 5: Antwerp

August 28: Arrival at the
French border

August 31–September 2:
Lille

July 8 in Luton, July 10 in Watford, and finally July 14 in London.

After England: Holland, Belgium, and France. By the third week in September the Padayātrā will take part in ISKCON's festival of the chariots in Paris. From there it will take the Deity of Lord Jagannātha on a 230-kilometer procession south to New Māyāpur, the Hare Kṛṣṇa farm near Châteauroux.

Meanwhile, starting April 1, for six to eight months a Padayātrā will be traveling from Florence to various places in Italy.

For more information about Padayātrā, write to:

International Padayātrā

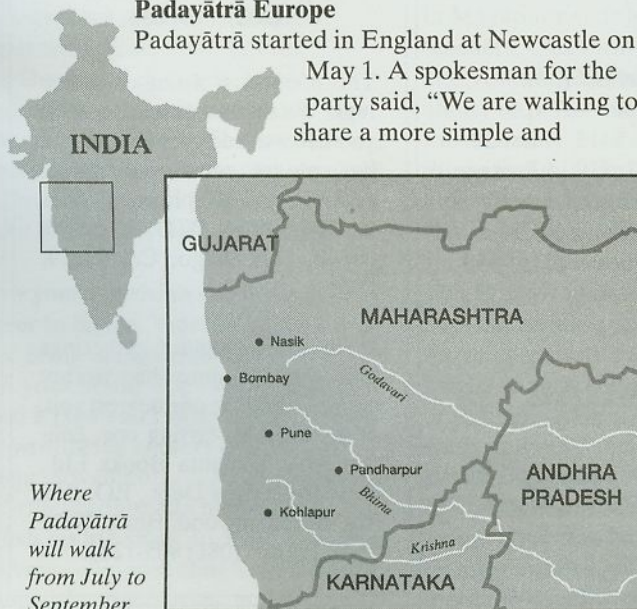
M-119 Greater Kailash 1, New Delhi 100 048, India
Phone: 641-3249 or 641-2058

Padayātrā America

4969 Mills St., Apt. 10, La Mesa, CA 91941
Phone: (619) 461-2594, Fax: (619) 463-0168

Padayātrā Europe

Bhaktivedanta Manor, Letchmore Heath, Watford,
Hertfordshire WD2 8EP, England
Phone: (09) 2385-7244



Where
Padayātrā
will walk
from July to
September.

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Jewish Responses to ISKCON," etc. By devotees and scholars: Hopkins, Ellwood, Brooks, Ravindra Svarūpa, Śubhānanda, and others. University published. 295 pgs, cloth. List: \$39.95, BTG reader's discount price: \$34.50. Postage/ insurance: \$2.50 US, \$5.50 elsewhere. Vaishnava Scholarly Press, P.O. Box 3414, Merrifield, VA 22116.

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- **Bangalore, Karnataka**—Hare Krishna Hill, 1 'R' Block, Chord Road, Rajajinagar 560 010/ Tel. 359 856
- **Baroda, Gujarat**—Hare Krishna Land, Gotri Rd., 390 015/ Tel. 326299
- **Bhayandar, Maharashtra**—Shivaji Chowk, Station Road, Bhayandar (West), Thane 401101/ Tel. 6091920
- Bhubaneswar, Orissa**—National Highway No. 5, Nayapali, 751 001/ Tel. 53125
- Bombay, Maharashtra**—Hare Krishna Land, Juhu 400 049/ Tel. 6206860
- Calcutta, W. Bengal**—3C Albert Rd., 700 017/ Tel. 443757, 434265, 446075
- Chandigarh, Punjab**—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ Tel. 44634
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- New Delhi**—14/63, Punjabi Bagh, 110 026/ Tel. 5410782

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Calcutta—Hare Krishna Karma-Free Confectionary, 6 Russel Street, Calcutta 700 071
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Hong Kong—27 Chatam Road South, 6/F, Kowloon/ Tel. 3 7396818
Iloilo City, Philippines—13-1-1 Tereos St., La Paz, Iloilo City, Iloilo/ Tel. 73391
Jakarta, Indonesia—P.O. Box 2694, Jakarta Pusat 10001/ Tel. (21) 4899646
Kathmandu, Nepal—Vishnu Gaun Panchayat Ward No. 2, Budhanilkantha/ Tel. 4-10368
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Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/ Tel. 707410
Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)
Tehran, Iran—Keshavarz-Dehkedeh Ave., Kamran St. No. 58/ Tel. 658870
Tokyo, Japan—2-41-12 Izumi, Suginami-ku, Tokyo T168/ Tel. (03) 3327-1541
Yogyakarta, Indonesia—P.O. Box 25, Babarsari YK, DIY

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Bogor, Indonesia—Govinda Kunja (contact ISKCON Jakarta)
Cebu, Philippines (Hare Krishna Paradise)—231 Pagsabungan Rd., Basak, Mandaue City/ Tel. 83254
Perak, Malaysia—Jalan Sungai Manik, 36000 Teluk Intan, Perak

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Hong Kong—The Higher Taste Vegetarian Dining Club (at ISKCON Hong Kong)
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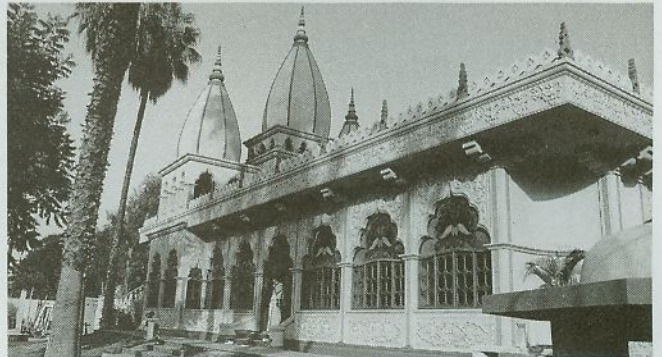
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Cuzco—San Juan de Dios 285
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FARM COMMUNITY

Hare Krishna-Correo De Bella Vista—DPTO De San Martin

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San José, Costa Rica—Centro Cultural Govinda, Av. 7, Calles 1 y 3, 235 mtrs. norte del Banco Anglo, San Pedro (mail: Apdo. 166,1002)/ Tel. 23-5238
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Guatemala, Guatemala—Callejor Santandesa a una cuadra abajo de Guatel, Panajachel Solola
Quito, Ecuador—(contact ISKCON Quito)
San Salvador, El Salvador—25 Avenida Norte 1132
Santa Cruz, Bolivia—Snack Govinda, Av. Argomosa (1ero anillo), esq. Bolivar

LEGAL VICTORIES

U.S. Supreme Court Grants ISKCON Appeal, Sends \$5-Million Judgment Back to California for Review

The Hare Kṛṣṇa movement won't have to sell its Los Angeles temple and won't have to pay \$5 million to a California woman and her mother—at least not now, and maybe never. That's the effect of a decision from the United States Supreme Court.

In 1983, a California jury ruled against the Hare Kṛṣṇa devotees in a court case that accused them of having “brainwashed” teenage Robin George and kept her from her family. The penalty: \$32.6 million. The Court of Appeal later knocked that down to \$2.9 million (\$5 million with interest). But to pay that price the movement would have had to sell its Los Angeles headquarters and five other temples.

The Supreme Court, however, granted ISKCON's appeal, set aside the \$5-million penalty, and sent the case down again to a lower court.

The Supreme Court, in its order, told the lower court to look at the case again in the light of a ruling two weeks earlier on an insurance case, *Pacific Mutual v. Haslip*. In that ruling, the Supreme Court had decided that punitive damage awards—awards meant not just to compensate but to punish—are allowable under the United States Constitution. But the Court warned that in some cases such awards might transgress constitutional standards.

“One must concede,” wrote Justice Blackmun, speaking for the Court on *Haslip*, “that unlimited jury discretion . . . in the fixing of punitive damages may invite extreme results that jar one's constitutional sensibilities.”

In a concurring opinion, Justice Kennedy wrote, “A verdict returned by a biased or prejudiced jury no

doubt violates due process, and the extreme amount of an award compared to the actual damage inflicted can be some evidence of bias or prejudice in an appropriate case.”

Is this such a case? That the Court granted the devotees' appeal and sent their case back down for review suggests that it very well may be.

“This case should have been knocked out of the courts weeks after it was filed,” says Amarendra Dāsa, a devotee attorney. “We want to retry this case from the beginning, without the allegations of brainwashing” that an appellate court later threw out.

The Georges still hope to win. “I'd like to live to see some of the money that we deserve—that we've earned,” says Marcia George, Robin's mother.

But fate has yet to reveal what it is that the Georges deserve.

Massachusetts Supreme Court Overturns \$610,000 Verdict, Throws Out “Heresy Trial”

A few weeks after the Supreme Court decision, fate gave ISKCON a most welcome decision in Massachusetts. There the state's Supreme Judicial Court ruled that a 1987 judgment hitting ISKCON for \$610,000 be thrown out.

Like the George case, this was a case in which a mother and daughter (this time Mary and Susan Murphy) sued ISKCON. They claimed that ISKCON had “intentionally inflicted emotional distress” on Susan during her stay at ISKCON's Boston temple.

At trial, the lawyers for the Murphys tried to show that ISKCON had brought the Murphys distress by teaching Susan the doctrines of the Vedic scriptures. The lawyers brought in long, detailed passages from the Vedic scriptures to argue this point.

The trial, ISKCON said, was a “heresy trial,” in which the jury had been asked to pass judgment on the Kṛṣṇa conscious scriptural teachings.

In a nation committed to religious freedom, ISKCON said, courts can't put religious doctrines on trial.

While ISKCON's appeal was pending, the state's Supreme Court, on its own initiative, plucked it from the Appeals Court into their own courtroom. An unusual move.

Still more unusual: All seven justices of the Court jointly heard the case.

Result: The justices unanimously overturned the lower-court decision.

Chief Justice Paul J. Liacos declared that the lower court's verdict “impermissibly infringed” on ISKCON's right to freely practice its religion.

Inherent in the Murphys' claims, the Court said, was the notion that ISKCON's teachings are fundamentally flawed and inconsistent with a proper notion of human development. “While this issue may be the subject of a theological or academic debate,”

the Court said, “it has no place in the courts of this Commonwealth.”

The Court therefore threw out the bulk of the damage judgment—\$560,000 out of \$610,000—and threw the rest of it back down to the original court. (There the Murphys, if they want, can try again.)

The Court cited a decision from a case ISKCON had won in 1981: “Tolerance of the unorthodox and unpopular is the bellwether of a society's spiritual strength. . . . Our republic prides itself on the enormous diversity of religious and political beliefs which have been able to find acceptance and toleration on our shores.”

Dr. V. J. Mody, president of the Hindu Alliance, based in Washington, said the decision “sends a clear message to anti-religious elements that they cannot unjustly attack bona fide religions, like the Hare Kṛṣṇa faith, be they mainstream or minority.” ☸



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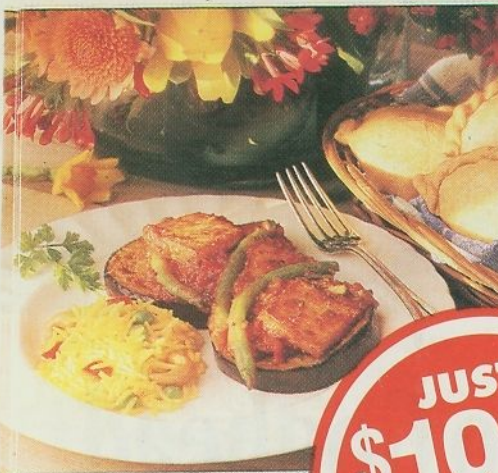
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